

THE CHRISTIAN CENTURY

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The Idealism of Jesus

By H. D. C. Maclachlan

Methodism at Minneapolis

Reporting the Quadrennial Conference

Some Results of Biblical Criticism

An Editorial

CHICAGO

Topics of the Times

Some of the big railroad presidents are strongly of the opinion that there is plenty of good work in a man after he passes the age of 45 years. President Mudge of the Rock Island is 53 years old and says he never felt better fitted for work. Says Mr. Mudge: "A man over 45 years of age no longer useful? That's all bosh. A man is in his prime at 45. Of course, there is an unofficial rule that a railroad company does not want to take new men into the service at 45. We want them before they get to the prime stage, so that they will be prime in the service at 45." B. L. Winchell, president of the Frisco system, was inclined to the same view and pointed out that the retiring age on most railways is 70 years. He added that while it was the tendency of railroads to hire young men who have a chance at least of many years of usefulness before them, there is no fixed rule on a majority of the railroads against hiring men who have passed the 45-year mark.

The will of John Jacob Astor drawn in New York last summer shortly after he married the youthful Miss Force as read the other day makes his son William Vincent Astor not yet of age its principal beneficiary. The will brings out the fact that Astor cared nothing for charity and believed in Astor money for the Astors. Aside from provisions for Vincent Astor the will provides for unconditional bequests of only \$276,500. Among these there is only one of a charitable nature. This is \$30,000 to St. Paul's School at Concord, N. H. The remainder of the legacies is to relatives, friends and faithful servants. Valuations of the estate run anywhere from \$75,000,000 to \$150,000,000. A close friend of the family said that the smaller figure, in his opinion, is nearer the correct estimate. Nearly all other provisions of the will, as made public, deal with the trust funds, of which there are three—\$5,000,000 for the young widow, \$5,000,000 for the colonel's young daughter Muriel, the child of his former wife, Ava Willing Astor, and \$3,000,000 for the expected posthumous child of the present widow. No provision is made for the wife who divorced him, and if the young widow dies or marries again the \$5,000,000 trust fund, together with the town house and other property left to her, reverts to William Vincent Astor. She received, however, \$100,000 outright, without further stipulation, and until the income from the trust fund shall become available the trustees are directed to pay her an income of \$200,000 a year. There was an antenuptial settlement which she accepted in lieu of dower rights. The amount of this has never been made public. Rumors have placed it at \$5,000,000. The fact that Mr. Astor left his estate nearly all to his son brings out the fact just as with Field that the great fortune business is decidedly unwholesome business and that the one per cent of the population which is said to control 70 per cent of the nation's wealth is strongly desirous and of the opinion that the one per cent shall continue to control the 70 per cent.

Stanley W. Finch, chief of the bureau of investigation of the federal department of justice, has done good work in the war on white slavery. Mr. Finch is head of the agency which has done most of the actual investigation work, leading to 219 indictments in the nine months ended March 31, followed by only nine acquittals. New legislation he recommends would be in these directions: To bring about closer supervision of mail and telegraph communications, inter and intra-state. To enable women in "white slave" cases to testify against their husbands. This testimony is frequently essen-

tial to the establishment of the government's case. To allow issuance of search warrants on sufficient evidence, and arrest without warrants. All this, he said, could be brought about by a fuller public realization of the present horrors of the traffic in women. He estimated the number of public prostitutes in the country at 250,000. The theater, the motion picture show, the dance hall, the cafe, and the skating rink, while in themselves often useful and beneficial for education, entertainment, and exercise, he said, become instruments for the work of the men and women engaged in the "business." A mock marriage or a real marriage, he said, was frequently the agency employed. For this reason, he urged legislation allowing women complainants to testify against their husbands.

Miss Chang Yuyi, daughter of Chang Yin Tang, the Chinese minister at Washington, broke a bottle of champagne over the bow of the Fei Hung at the New York Shipbuilding Company's yards, the first warship to be built in this country for the Chinese navy. Miss Chang Yuyi, like her sister, Miss Lillie Chang, was dressed in a white tailored suit, and wore a picture hat. All of the other Chinese who participated in or attended the christening were also dressed in American costume. The boat is intended for a training ship for Chinese youths and officers. Its length is 320 feet, displacement 2,600 tons. It will be capable of about twenty knots, and will carry 232 officers and crew. Minister Chang predicted that this is only the first of a number of cruisers to be built for the Chinese navy in this country.

That the percentage of illiteracy in Illinois is only 4.2, placing it first among the eleven states making the best showing, with the states of the Middle and Far West far surpassing those of the East and South in the proportion of citizens able to write, is shown in a report published by the census bureau. Illinois leads New York, with a percentage of 5.5, Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New Jersey, Pennsylvania, and many other states. Illinois has only 157,958 persons over ten years of age who cannot write. In ten years the number of illiterates in the United States more than ten years of age has decreased more than 600,000. The number of illiterates at the census of 1910, was 5,516,193, as compared with 6,180,069 in 1900, a decline from 10.7 to 7.7 per cent in the proportion of the population ten years and over. The number has largely decreased in Texas, Louisiana, and the District of Columbia. There has been a decrease of illiterates among the negro population in the country, in number 625,107, and in percentage from 44.5 in 1900, to 30.4 in 1910.

The shares of Standard Oil stock are divided up as follows, according to one of the dailies last week. His holdings, approximately 245,000 shares of Standard Oil of New Jersey, brought to John D. Rockefeller, upon the dissolution of the "trust" over 900,000 additional shares of former subsidiaries' stock as his proportion of the enforced distribution of the parent company's share assets. Today, if he has neither sold nor added to these holdings, he has in his name about 1,200,000 shares of these various issues, including parent company stock. The Charles Pratt estate, the second largest holder of record, held on January 1 last, 52,000 shares of Standard of New Jersey, and a grand total of 240,000 shares of all companies. C. W. Harkness was third with 43,000 shares of the parent company and 207,000 shares of all, while the Northern Finance Corporation was fourth largest with 40,000 shares of the New Jersey company, and 189,000 shares total after distribution.

About People

—Major Thomas L. Rhoads has succeeded the late Major Archibald Butt, who died like a hero on the Titanic, as President Taft's chief military aid. He is forty-two years old and unmarried. Until recently, Major Rhoads served on the medical staff of the Walter Reed General Hospital, near Brightwood, a suburb of Washington. He has served in the medical corps of the army since 1900, being appointed from Pennsylvania as an assistant surgeon.

—William F. McCombs, of New York, who is heading the not exactly successful movement to gain for Governor Wilson the democratic nomination for president, is said to be the youngest man who ever managed a national candidacy. After being graduated from Princeton University, and the Harvard Law School, Mr. McCombs became a lawyer in New York, and took part in political work. He is a member of the National Democratic Club.

—General Bennett H. Young, of Louisville, Ky., commander of the Army of the Tennessee, has been elected commander-in-chief of the United Confederate Veterans. General Young, the new commander, served in the civil war under General John H. Morgan. He was born in Jessamine County, Ky., in 1843. General Young has four boasts he sometimes makes. These are: "I never swore an oath; I never told a lie; I never drank whisky; I never touched a card." Good for the general!

—President Daniel Willard, of the Baltimore & Ohio Railroad, who formerly ran an engine and ate out of a dinner pail, is traveling on his road continually looking after its interests. For two years, since he assumed charge of the road's affairs, at least 75 per cent of his time has been spent away from home. Mr. Willard never lets the sun go down without coming personally in contact with some one or group of the 61,000 men under his direction. Mr. Willard says he is going to spend \$150,000,000 for improvements on his road within the next ten years.

—Prince Mohammed Ali, brother of the khedive of Egypt, is on his first visit to America. He expects to see "almost everything," he says, in the five weeks he will be in the country. "I hope to see a good deal of both America and Australia," said the prince, "before I return to Egypt. I shall travel over the United States, British Columbia, and Alaska, after which I hope to pay my long-delayed visit to Australia." The prince is about 36 years old, and has been traveling almost constantly since he was six years old. He speaks English and a half dozen other languages perfectly.

—United States senators, like other men, go and come. The terms of the following republican United States senators expire with the present term of President Taft, on March 3, 1913: Borah, of Idaho; Bourne, of Oregon; Briggs, of New Jersey; Brown, of Nebraska; Burnham, of New Hampshire; Crane, of Massachusetts; Cullom, of Illinois; Curtis, of Kansas; Dixon, of Montana; Gambell, of South Dakota; Guggenheim, of Colorado; Kenyon, of Iowa; Nelson, of Minnesota; Richardson, of Delaware; Smith, of Michigan, and Warren, of Wyoming. The terms of the following democratic United States senators expire on the same day: Bacon, of Georgia; Bailey, of Texas; Bankhead, of Alabama; Davis, of Arkansas; Foster, of Louisiana; Gardner, of Maine; Martin, of Virginia; Owen, of Oklahoma; Paynter, of Kentucky; Percy, of Mississippi; Simmons, of North Carolina; and Watson, of West Virginia. The term of the successor of the late Senator Taylor, of Tennessee, will also expire on the same day.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. EDITORS

The May Garden

THE FIRST WEEK IN MAY, ONE YEAR ago, I was in the Tennessee Mountains, and I found one of its days set apart for what the people poetically called the May Ramble. It was the annual and universal custom on that day for everybody to leave home, and spend the time roaming through the woods. And how beautiful the world was on that perfect May day! The superb trees of the Southern Appalachian Range were clad in their tender new verdure, and the peerless early mountain flower, the azalea, was in its glory. There were tongues in all the trees, for the mocking bird, the red bird, and a host of other songsters poured out their hearts in a psalm of praise for the new birth of life and nature. One's heart swelled at the thought of the bounty and goodness of the heavenly Father, in filling those lonely places with the choicest things in the realm of sight and sound.

How our lives would be enriched, if we would devote some of these rare days to taking May Rambles! It is well to go to the woods if we can, but the listening ear and the watchful eye can often perceive wondrous things in our own yard, or our own street.

If one has a few trees or shrubs, what a fine time this is to enjoy and study birds!—for birds are social creatures. One must use protective as well as benevolent tactics toward them—protection above all from their most ruthless enemy, the cat. Friendship to birds means implacable warfare on cats—especially on your neighbor's cats. There is nothing so well calculated to arouse the worst passions in the human breast as the sight of a cat (belonging to someone else) prowling around your bird haunts, seeking whom he may devour.

And speaking of cats and birds, is it not a deplorable thing that one of our sweetest singers is called a cat-bird? No warbler has a more varied repertoire of thrills and runs and cadences, except his cousins, the mocking bird and brown thrasher. But because of one peevish, discordant note like his arch enemy, he is branded with the name of cat bird! How unjust! How mean!—and yet how common! A man may possess all the cardinal virtues, yet if he falls into some unhappy fault, he is labelled by this one vice and his many noble qualities ignored.

During the past two weeks, I have counted twenty-eight different birds in my own yard, among them the most tuneful singers we have in this section. What sweeter sound in all nature than the oriole's clear whistle, the cardinal's "what cheer, what cheer," the Carolina wren's "jubilee, jubilee, jubilee," the song sparrow, the catbird, and above all, the brown thrasher, pouring out his heart in varied and matchless melody! Even the robin's call, for all its sweet monotony, is most dear and welcome.

Since I wrote of the April Garden, the lilacs and fruit blossoms have run their course, and are now but a beautiful memory. But we must not grieve, for the season has been so perfect that each morning we wake to new blessings. Just now the loveliest of our tree blooms are in their prime—the locusts are filling the air with fragrance; the horse chestnut, the buckeye, the tulip, the dogwood are in full flower.

The big Harrison rose bush, first fruits of this queen of flowers, is one mass of golden bloom. In the garden, the irises are at their best—six different kinds are blooming, three have finished their course, and two are still to come. Along the borders, the bleeding heart, the columbines, the peonies, and dearest of all, the lilies are arrayed in all their glory. How fragrant and exquisite are the lilies of the valley—and could anything be lovelier than the lemon lilies! There is something pungent and distinctive about their odor that has a far off kinship with the wild wood scent of the yellow jasmine. It belongs to the day lily class, and Ben Jonson may have been thinking of it when he described "a fallen oak, dry, bald and sere," and says:

A lily of a day
Is fairer far in May,
Although it fall and die that night
It was the plant and flower of light."

But May is not only the time for revelling in the presence of the dear old friends that come but once a year, it is also a time of preparation for the midsummer when most of them will have finished their season of bloom. The annuals must be transplanted from their sheltered frames and boxes into the open beds. I am not the gardner I once was, but they are all out now, and I could not but feel an unchristian vainglory, as I gazed upon the neat rows of green that are holding up their heads so bravely. Was it a punishment for my sins that a sudden cool spell swept down upon us and tortured me with the fear that frost might lay them low.

But whatever may be the price of the May Garden, whether of back ache, or heart ache, it is worth all it costs. How could we live without flowers! How we depend on them to express the inexpressible for us! They tell to the beloved the love that is past our speech. They voice our joy in the happiness of friends. They speak sympathy with sickness and trial and bereavement!

But their noblest mission is to "deck the low grave where valor sleeps." It will soon be the time when both North and South will give expression to their grateful remembrance of the brave men who gave love's crowning test—that a man lay down his life for his country.

IDA WITHERS HARRISON.

Social Survey

BY ORVIS F. JORDAN.

The Investment Swindle

It seems to be a part of American character to be looking for something for nothing. Hence investment swindles of one sort and another have made greater headway here than in other sections of the world. Ten years ago, we were having a great spasm of interest in our ministry concerning the promotion of certain oil-stock schemes, patent gate enterprises and other wild-cat ventures. They ended in disaster and men with life-long reputations of fair-dealing came out with reputations besmirched. After this wild-cat period only men of uncertain characters continued among us promoting schemes that would yield a fortune in a short time.

Signs are not lacking, however, that certain other fraudulent enterprises are to be launched. We have heard something of great fortunes to be made in Florida land, though the people in Florida have not themselves the reputation of being bloated plutocrats from the use of these wonderful lands. "We hear periodically of real estate investments in New York that will produce a fabulous interest on the investment. In the end widows place their savings in the hands of sharpers. Laboring men lose the savings of a lifetime. A great flood of woe follows in the train of these plans for rapid riches. There is one certain principle that any man can keep in mind. A phenomenal rate of interest always means an unusual measure of risk. Men would never buy government bonds if there were safe investments bringing larger returns.

Six per cent is a good interest on capital. A larger anticipated return carries one over into questionable investments where the chances of loss are great and very often where the ethics of the whole enterprise may fairly be put upon trial. With so many suicides reported every day as the result of unhappy investments in the country, it would seem that no further preachment were necessary to make our citizenship cautious in the kind of business enterprise it engages in.

The Methodists and Social Service

The Federated Churches of America, last November, passed a series of resolutions against social abuses that gave voice to the new social conscience of the age. At about the same time action was taken by the Unitarians making an even more radical statement. The Methodists are just finishing their quadrennial conference in St. Paul. Their social service report indicates the length to which they have been willing to go in taking a stand on the side of humanity in the age of the social question. The specific ends to be accomplished are set down as follows:

Equal rights and complete justice for all men in all stations of life. The protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

The fullest possible development for every child, especially by the provision of proper education and recreation.

The abolition of child labor.

Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

The abatement and prevention of poverty.

The best possible care of all dependent persons, and also all prisoners.

The protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

The conservation of health.

The protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality.

Free access to employment and the means of self-maintenance for all men for the protection of workers from the risk of enforced unemployment.

Suitable provision for the old age of the workers and for those incapacitated by injury.

The principle of conciliation and arbitration in industrial disputes.

A release from employment one day in seven.

The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

A living wage as a minimum in every industry and for the highest wage that each industry can afford.

The most equitable division of the product of industry that can ultimately be devised.

The representatives of the united churches have already declared their conviction that anything over ten hours in any business or employment is an abuse which should not be tolerated in a Christian community nor exacted by a Christian employer. It is our further

belief that in many of our large industries the strenuous working conditions make immediately necessary the eight-hour day.

The minimum living wage is already a legislative demand in several industrial states. Recent data concerning wages and living conditions in large sections of our industrial population are the basis of this demand. The connection they reveal between low wages, with their resultant bad housing, and mal-nutrition, and the low development of morality and spiritual life, make it incumbent upon the churches to rally in the campaign to realize their demand for a living wage.

In addition, the entire force of the churches should be thrown into the nation-wide campaign, by investigation and legislative enactment, to protect the workers from industrial accidents and industrial diseases and to provide swift and sure compensation for the sufferers from such accidents and diseases.

The Court of Domestic Relations

At a recent banquet of citizens the first annual report of the Court of Domestic Relations, operating as a branch of the Municipal Court, was rendered. This remarkable Chicago institution was established in order to give, in this city of frequent divorce, more careful consideration to family questions. This court takes time to go into each family situation in a friendly way, and instead of disposing of the case in an easy way by divorce, the family is reunited if possible to furnish the children with the proper opportunity.

There is need for still further machinery in order to make the court more effective. It is stated that we need a "Bureau for Husband-finding." Such a bureau would not be intended as a means of procuring husbands but as a means of finding and recovering husbands that had run away from family responsibility. During the past year there were 514 such cases in Chicago, eighty-seven of them running away from a charge of bastardy; 1,172 husbands were found and tried in court. Most of them were sent back to work, for the court very sensibly held that one man at work was worth a thousand in the house of correction. Only thirty-eight were sent during the year to the latter institution.

The benefits of the court are significant. Women and children in these family cases are no longer compelled to go to the police court with its evil influences. The court furthermore guarantees a prompt trial in these cases, especially where a jury is involved. The inauguration of such methods of justice gives prophecy of the good day when citizens will no longer feel that the courts are "against them," but will willingly bring their troubles to experts who are qualified to untangle them as friends.

Universal Peace

On May 19, from many of the pulpits of the land there rang forth the message of universal peace. Whatever the emergencies of the past may have demanded, it would seem that Christian nations might at least be at peace with one another and by combination guarantee the peace of the world. When the Moslem threatened to conquer Europe, we could scarcely have asked for peace on the terms of surrender. We might again face the emergency of a higher civilization meeting a lower one on the field of battle with the duty of conflict. No legalistic interpretation of scripture should prevent this, with due deference to our good friends, the Quakers. It certainly is the ideal of the kingdom of God, however, that the time shall come when men "shall beat their swords into plowshares and their spears into pruning hooks." The burden of war and the preparations for war place an economic burden on the race that it can ill bear, and all over the world working men are beginning to see that they may serve humanity in a larger way than by giving themselves as "cannon's flesh" in some war of conquest.

The forces that make for peace are now noteworthy. The Christian church herself is getting a conscience on the subject of war. There is in this country an aggressive organization called the American Peace Society. The captains of industry in settling their economic strife by arbitration and combination have taught the world a lesson that there is a more effective way. A yellow press is feeling more and more the unpopularity of mere jingoism. The national hatreds that were once cultivated so assiduously are being mollified. We hear talk at times of conflict between Germany and England, or between the United States and Japan. Such talk is often promoted in the press by interested parties, for a purpose. The citizens of Los Angeles passed a resolution not long since rebuking the jingo talk of war with Japan. It has been shown that the idea of Japan's desiring a naval station in Mexico is pure myth. Thus the tattlings and gossip in military circles are no longer potent to inflame a people to war.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

The Minister's Salary

In the United Presbyterian church the average salary of the pastors is \$1,241. This is a slight advance over the salaries paid last year. Urging a further increase in the salary of their home missionary workers the *United Presbyterian* has the following to say:

"We know that God will feed the sparrows and the hungry ravens. But the missionary is no sparrow. The sparrow has nothing to do but fly around and find the food which God has provided for it. The missionary has the burden of souls upon him. That is his work; not to hunt for bread. God has taken it for granted that when the church sends out workmen it will meet the bill in the evening. It is not enough that the missionary have faith in God. He must have faith in the church that appoints him. He must have confidence that it will see that his table and library and wardrobe are supplied. Man cannot live by faith alone, and the monthly bills are evidence of it.

Sectarianism and Unity

The following letter from a correspondent in the *Living Church* (Episcopalian) is a model of a kind found in the journals of all denominations. Every little while some ardent soul writes that "if we are only a Protestant sect, the sooner we are wiped off the earth the better." Then there are those who, if they could be convinced that ours was not the only true Apostolic church would "withdraw at once from her communion." But the letter throughout is a facsimile of that written by the first sectarian zealot many hundreds of years ago. It reveals a mental condition against which no argument can prevail. To those within the denomination, such a letter is worth its weight in gold; to those without, it teaches the frailty of human judgments. To the authorities, it is the voice of a loyal spirit; to the onlooker, it is the voice of a sectarian. To them has been entrusted the exclusive guardianship of the pure and unalloyed faith of the Church. But when once the doctrine of exclusive salvation has been broken, and they are led to see that God has a people in every communion who are set for the defense of the gospel, all ranting is at an end. God has provided against the possibility of the faith's destruction by committing it to millions who live in widely different communions. And while the sectarian serves a useful purpose in his own denomination he is the real foe to the Church universal. He can help build up a sect, but no sects will ever be ready for Christian union, no matter how much they advocate it. A letter of this character may make Disciples smile, but we have written many like it—and were vexed when others smiled.

It seems to me that Bishop Griswold, at the Church Congress, expressed a mighty truth, and one that should be carefully considered by those of our church who are so anxiously zealous in promoting the cause of Christian "unity," when he said: "If it be true as contended that we are a Protestant sect, the sooner we are wiped off the earth the better."

Now I am not one of "the wise," a college graduate, etc.; I am just a plain workingman—a printer. But I would like to ask some of our clergy who apparently deny the catholicity of the church and all that a humble, devout churchman should hold dear, and who teach and advocate that the church is but one of many Protestant sects, what consolation and peace do they offer to the thousands of people who, like myself, have come into the church under the—perhaps deluded—idea that they were entering the true Fold of Christ? Having "tried" two different denominations and not finding the peace and assurance that I craved—and let him who thinks the subject one for jest recall the similar experience of the saintly Bishop Huntington—with the kindly guidance of the Holy Spirit, and the counsels of a true priest and shepherd of the church, I found a home at last. It is now nine years since I was confirmed, and my belief in the Apostolic Foundation of the church has been strengthened yearly and daily during that period.

Therefore, if denominationalism does not satisfy those reared under its teaching, why attempt to tear down the walls of our Zion, under the mistaken impression that Christian unity can be promoted by destroying those very things which are essential to the life of the church, and which have afforded "peace and quietness" to countless numbers of wanderers? If it is true that the church has no greater claim to an apostolical origin and a divine mission than the countless sects of today, then what is it that is more and more attracting people to consider her unique position, as she stands midway between the complacent exterior of Rome and the tumultuous aggregation known as Protestantism? I reply, without fear of successful contradiction, that it is her claim to be a true, legitimate branch of the holy Catholic Church that is drawing to her men and women of every station in life, from every denomination.

Christian unity will never come about by tearing down; it will come by a building up, by holding aloft our own standard—not

in arrogance, but in humility, but never forgetting our apostolic lineage nor the loyalty we owe our dear old Anglican Catholic mother. "Feed My Sheep," was the admonition of the Good Shepherd, and surely it is not a true shepherd who would weaken or impair the Fold in which the flock has taken shelter. As Dr. van Allen well says, "there are sects and denominations enough to satisfy every taste," and to those of us whom sectarianism failed to satisfy, it seems a strange remedy to propose to cure the evils of sectarianism by injecting sectarian ideas into the church.

The church must be true to her divine mission, and the unity that Christ prayed for cannot be attained by attempting to recast the church on a denominational foundation. And in conclusion, let me say, in all sincerity and humility, that if I did not firmly believe that I am a member of the holy Catholic and Apostolic Church, and that the so-called Protestant Episcopal Church is a true, legitimate branch of the same, I would feel compelled by my conscience to withdraw at once from her communion.

The Disappearing Fatherhood

Since becoming pastor of a Baptist church in one of the most aristocratic sections of Boston, Rev. Austin K. De Blois, D.D. has been making a careful study of the population with the hope of discovering the opportunities for the growth of his congregation. The results are discouraging. Commenting on these the *Watchman* (Baptist) concludes:

"The statistics of Dr. De Blois strongly support the well-established conclusion that the population of the country is being recruited almost entirely from the middle and poorer classes of society. The contribution of the wealthy classes to the increase of population is so inconsiderable as to be not worthy of attention. Consequently efforts for the moral and religious elevation of the people and the making of a better human race, to be effective, must be directed to the medium and the poorer classes in the social scale."

All of which lends point to the observation of the famous French traveler who said that in America the large houses have small families, and the small houses have large families. Moreover, we may well inquire why wealth should be a menace to the increase of population, and why such a relentless law should hold that those have many children who can take the poorest care of them, while those who can take the best care of children have few or none? Is the small family of the wealthy one of nature's ways to reduce levels in the social scale, and to maintain an equilibrium, if not an equality? But these startling figures as interpreted by the *Watchman*, will carry their own lessons:

The gist of the whole matter is that there are not enough children in the entire Back Bay district of Boston to make more than one good-sized Sunday-school if every child could be gathered into one. Of the 732 families of which definite information was obtained 559, or nearly three-fourths, have no children. Of the 173 families which contain children sixty have one each, fifty-seven have two each, thirty-six have three each, twelve have four each, six have five each, and only two families have six children; and no family in the whole wealthy Back Bay district of Boston, has more than six children, as far as the faithful canvasser of Dr. DeBlois could learn. Moreover, the term "children" was construed very liberally, and in this canvass included young people at or even above the age of seventeen years, born, perhaps, when some families were in poorer circumstances more favorable to the propagation of the race. If the term "children" had been more strictly limited, to those, say, under the ages of fourteen, we are assured the above figures would have been reduced one-third. We do not imagine that the wealthy families of Boston are an exception. Probably substantially the same conditions exist in the higher social elements in all cities. It should be remembered also that the Back Bay can be occupied only by people of wealth whose children in many cases have grown up and live elsewhere and by single people or reduced families who occupy apartments.

The religious affiliations of the 173 families on the Back Bay in which children were found are interesting: seventy-one declared a preference for the Episcopalian worship, forty-two for Unitarian, eighteen for Congregational, five for Roman Catholic, four for Baptist, two for Christian Science, two for Jewish, one for Methodist, and twenty-four were entirely foot-free in religion, and attend no church services, either regularly or intermittently. Even many families which claimed some church affiliation seemed to have no desire to have their children attend Sunday-school; and in the case of every one of the twenty-four families which did not attend any church services, courteous and cordial invitations for the children to attend Sunday-school were promptly and emphatically declined.

There are enough lessons in social economics and religious propaganda in the interesting statistics furnished us by Dr. De Blois to fill a volume. It is evidently a folly to build a Christian church in a wealthy and fashionable district of any large city with a hope of numerical growth from this immediate locality. All of the ten or more churches in the Back Bay district of Boston depend chiefly for their congregations on people coming from some distance, and the Sunday-schools, where there are any, can be sustained only by parents sending children from a distance, which, in the case of small children most parents are reluctant to do. Protestant churches are abandoning the city districts which are occupied by foreigners, although the streets are swarming with children; but if they locate in wealthy districts they will clearly be jumping out of a frying pan into a polar region of perpetual snow and ice.

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Children and the Kingdom

"Whosoever shall lose his life for my sake shall find it." Apply this saying to the church as a teaching agency and it requires that the church train its children for independence in thought and action. The schools of the state are not established in the interest of any special policy or reform but to the end that the children of the state may be trained for the life that is worthy. In like manner, the schools of the church do not have for their first aim the support of some special enterprise of the church, but the training of the children in the knowledge of God and of their duty toward man. The Sunday-school, therefore, is not an adjunct of any other organization of the church. It has its own well defined task and it must have freedom in the doing of it.

It would be a grievous error, however, if the schools of the state should ignore the problems which occupy the minds of patriotic citizens. The worthy life is one in which all human interests have a place. Independence belongs to those who have knowledge of life as it is and of the road that leads from present conditions to the better future. In the Sunday-school, too, all the interests of the church have a rightful place. It is important to know the history of Christianity. Such knowledge helps one to be sane and calm in the presence of desertion and failure. It is necessary to give reasons for believing that the best is yet to be, for ours is a religion of hope, not of renunciation. But neither history nor prophecy is of value unless it is vitally connected with the life we are now living.

That Christianity is a world religion is the common opinion of Christians. This opinion should have proper expression in the teaching and in the worship of the church. A Sunday-school that should teach that Christianity is a local faith and that no effort should be made to preach the gospel to all the nations would be set down as an enemy of Christianity. To the doctrinal statement and the worship must be joined wisely directed efforts to carry the gospel to the nations. "This class has been talked to death," means that there has been a gap between what was said in the class and what its members practiced. There has probably not been too much said as often as there has been too little done. If the children have something to do for missions and can see the value of what they do they will not only give immediate aid to missions but they will be prepared for future usefulness in the church.

It is the right of the child to get his impressions of the non-Christian people and their customs from persons who believe that the strong ought to help the weak, to whom the possibilities as well as the weaknesses of the foreigner are known, and who are able to harmonize theory with practice. It is still common experience to be suspicious of the man of another race and religion. The habits of barbarian ancestors have not been entirely overcome. There is need, then, of education to fit us to judge our neighbor

with fairness and kindness, if he happens to differ from us in color and opinion. The educated person will try to understand the lowest savage before he passes judgment on him; the uneducated or half-educated accepts the classifications of prejudice and acts upon them.

We cannot discuss children and the kingdom without discussing adults and the kingdom. The dominant interests of adult members of the church have much to do with the ideas entertained by the children as to what is worth while and what may be disregarded. The community that exhibits its men every Sunday morning in front of the saloons is not likely to raise up a large group of young men devoted to the missionary enterprises of the church. If the Sunday-school is the place for the study of the truths of religion, adults are needed there just as much as the children. When fathers and mothers have no time for the study of the Bible and of Christian activity, the children ought not to be blamed if they conclude that one does not have to be very old before he gets over being religious.

It is necessary to bear in mind that the religion of childhood is not that of youth and that the religion of youth is not that of maturity. For many generations the proverb has been current, "You cannot put old heads on young shoulders." Yet this is what we sometimes try to do when we enter the field of religious education. Have not many of our sorest disappointments come because we have expected children to appreciate motives which appeal only to mature persons and to understand words for which they have no corresponding experience? [Mid-week Service, May 29, Prov. 22:6; Matt. 21:15-16.] S. J.

The Results of Biblical Criticism

The agitation produced by the critical method in the study of the Scriptures has now given place largely to a feeling of assurance regarding certain of the great results of the method, and of gratitude that upon foundations made available by criticism the work of constructive Bible study may now go forward with fresh vigor.

The alarm that the pursuit of critical studies aroused has now quite subsided, save in the most conservative circles. It is now clearly perceived that biblical criticism is a method and not a result, and that it is inevitable as soon as study supersedes the mere reading of the Word of God. Its results may be either positive or negative, but the method itself is a necessary preparation for the competent use of the Bible.

It is sometimes maintained that biblical criticism is a recent enterprise, begotten by the restless spirit of the nineteenth century. While it is true that the most notable achievements of the process were reached during the last half of the past century, the method itself is as old as the Bible.

It is to be seen in the work of the prophets of Israel. It was their task not only to utter the message of their generation as they understood it, but to review and correct the messages of their predecessors. There are notable instances in the Old Testament of such criticism, in which prophets of a later date repudiated and denounced the teachings of those who had previously spoken in behalf of God.

In the work of the law-givers the same principle is observed. The three great bodies of law which were successively issued in the name of Moses at different periods in the national history, reached ever fresh and more advanced ground, displacing the institutes of an earlier time, and establishing radical departures in new directions. No student who has any acquaintance with the progressive legislation of Israel is unfamiliar with this feature of criticism.

Passing by such revisions of the Psalms and the wisdom literature as mark the activity of biblical critics in other departments of the Old Testament, one notices the attitude of Jesus toward that entire body of literature. The Old Testament was his Bible. He revered it, nourished his soul upon its great ideals, quoted it with affection, and in large degree reaffirmed its principles. Yet he employed the critical method with free hand in the discussion of its utterances. He recognized its imperfection and its need of revision. In subjecting it to such scrutiny as revealed its defects, he put himself at once in the ranks of that company of reverent biblical critics whose work has been so notable a contribution to the illumination of the Word of God.

And in the history of the Christian Church the work of criticism upon the Scriptures has been almost continuous. From the days of the fathers to our own time, with varying impulse and activity, the work of scrutiny, review, and correction has gone on, sometimes in the department of textual revision and sometimes in the field of historical and literary inquiry. Today the process has reached that degree of completeness at which it is possible to speak with confidence of its accepted results, which are the basis of almost universal biblical study.

The results of the critical process have been twofold. On the one hand it has removed many of the unfounded traditions of Jewish and early Christian teachers. The single example of the Book of Hebrews, which for centuries was regarded as the work of the Apostle Paul, but which practically universal Christian scholarship attributes to another hand, illustrates this negative phase of criticism. A long list of similar results might be named.

On the other hand, the work of criticism has been constructive to an equal or even greater degree, in its vindication of many of the early beliefs of the church regarding the authorship of certain of the documents. The leading epistles of Paul, and the synoptic gospels are examples of this type of results.

There are those, to be sure, who would deny that there are any assured results obtainable in the field of biblical criticism. They would point to the fantastic and grotesque suggestions of critical workers here and there as the only results of the process. It need not be denied that many theories have been advanced incapable of proof in the light of fuller examination. But criticism is self-corrective, and such results are sure to receive the assessment they merit at the hands of succeeding inquirers. No result can stand that does not validate itself to the entire group of critical workers.

It would be strange if there were not varieties of opinion expressed in regard to many of the problems which arise in the history of criticism. Many of the criteria are appreciable only through long and careful study. In the nature of the case some of these results will be determined by subjective judgment on the part of the critic, and will not at first appeal to the inexperienced opinion of the average reader. Here time and further examination alone can determine whether the results will approve themselves to general judgment.

While it is true that a valid criticism ought to be apparent to the uncritical mind, and that it is the average layman's view which must approve or disapprove of the results, yet it is beyond controversy that in the last issue the results of criticism will find vindication first in the opinion of experts and, then by increasing familiarity they will be accepted by less expert students.

Furthermore, it must be remembered that there is very great variety in the results obtained by critical work. The workers themselves are many. The personal equation of each will determine to a considerable extent his conclusion. And more than this, the eagerness of all to obtain results would inevitably lead to wide varieties of opinion, some of which would appear fantastic to a degree.

Yet in spite of all these facts, the main lines of critical judgment are marvelously attested by the mass of expert opinion. While there are wide variations in regard to details, the main lines of inquiry reveal a harmony of opinion among the critics which is astonishing in view of the subjective and individual judgments which have wrought at the process.

The work of biblical criticism receives valuable illustration at this point from critical activities in other fields, particularly in the realm of art. It would seem impossible to harmonize the varying opinions regarding the artistic creations of the masters of painting and sculpture. Yet as every student knows, in spite of the conflict of schools and the war of individual opinions over details, the great lines of artistic criticism are firmly established and are accepted by all. Even so are the results of the critical process as applied to the Bible.

The values of these results, both positive and negative, are unquestionable. They make possible a history of Old Testament religion which was never available before the critical process had done its work upon the documents. They are also providing the foundations for a convincing narrative of the New Testament community now for the first time within reach.

They are likewise furnishing the basis for a systematic theology which shall be not merely an arrangement of texts, in harmony with special theories, but a truly systematic and convincing statement of New Testament thought. Precedent to this achievement it was necessary that lower or textual criticism should do its careful work of providing an authoritative text. Then the higher or literary criticism followed with its discussion of the problems of date, authorship, and historicity. On these, once more, biblical theology has built its presentation of the religious views of the different writers of Holy Scripture. And finally upon these foundations the great science of dogmatic theology now proceeds to erect its structure.

The convincing character of the human experiences recorded in the Bible is another of the assured results of the critical process. These human lives in which the principles of the Hebrew and the Christian faiths were disclosed are no cloud-land apparitions as they once tended to be, but are now veritable men of flesh and blood, with

whose experience the biblical student finds himself profoundly concerned. The contrast between the colossal and unreal figures of the prophets as they were painted by Michael Angelo and those human and convincing portraits of the prophets as Sargent has depicted them is the difference between the older and uncritical biblical material of religious experience and that which the Bible now furnishes as the result of this process.

But most of all, the divine element in the Scriptures is now more evident and more truly capable of vindication than before the days of criticism. The human character of these documents has become increasingly evident, but the divine purpose which breathes through them and which utilized men for the accomplishment of the ends of the kingdom of God is now clear as never before. And the life of Christ, in which Old and New Testament alike find their completion, reaches a new value in the history of religion and achieves supremacy as the guide, inspiration and goal of the redemptive process in humanity.

A Debt or a Dole

From time to time the churches are subjected to a criticism of the custom of taking an offering for any cause at the regular services.

Some think the finances of a church should be managed in private. It is made to appear that the presence of the contribution plate is fatal to the presence of the unchurched masses.

All such criticisms grow out of a misconception of the place and purpose of the offering. With all its power in the world the sanctity of religion has never become attached to money. We have heard the practice of taking the offering referred to as "vulgar". Many church members regard the passing of the plate as a beggar's boon, and never associate it with the worship of the sanctuary. To them that part of the program is a grind and not a grace; a dignified performance of what may be seen on the streets in the cases of those unfortunates who display their mute appeals for help. The church is regarded as a public mendicant, and the presence of a large congregation is only a splendid opportunity for the invading of the unresponsive pocket.

For much of this condition the church people themselves are responsible. In the smaller towns, in particular, whenever a campaign for funds is announced, good persons on the committees announce that they are out "begging for the church." That phrase does duty for pastor's salary when in arrears, for the purchase of an organ, for the building fund, and for about everything else within the circle of the church's life. "Begging" is overworked. A gift, in the judgment of the workers, is an alms, rather than the payment of a debt, an offering to the Lord or any recognition of a high and holy privilege. It is looked upon as an out and out dole to the church which has placed herself in the attitude of having so little to give that nothing but benevolent bounty is asked in return. Such a course is positively degrading. A great institution like the church, under those conditions, becomes a corporate cripple which cannot be allowed to die, in every community. The church that begs will be treated like a beggar.

For generations the practice of selling sittings, or pew rents was found to give the most satisfactory results. This could be true only of wealthy or large congregations. It was always looked upon as a disagreeable necessity, developing a force of protestants wherever in operation. There seemed to be no help for the distress. Among the disadvantages was the aristocratic and exclusive spirit which it fostered. The poor could have no place within the walls of such a sanctuary without having their poverty emphasized. The visitors must sit near the door, or in the gallery, or they could stand. It took a mighty voice to fill such a church with the lowly or with people in moderate circumstances.

The popular preachers have dispensed with pew rents just as fast as they have been able; they realized that they hardened the distinction between poor and rich into a caste. Last year one great Presbyterian church in Brooklyn abandoned the pew-rent system at a sacrifice of \$50,000 a year. That shows that in such churches the spirit of interest in humanity still lives. The members could easily have urged the necessity of the custom, or the premature death of the church as the alternative. But they found other and less objectionable means for carrying on their work than the rental of sittings.

In a recent address, Dr. W. T. Manning of Trinity Church, New York City, declared that "the seats ought to be free and open to all equally; and to see in this an opportunity for us to realize and illustrate more fully the life of the church in this world as our Lord himself wants it to be."

All such utterances are in harmony with the spirit of the age, and are a reflection of the mind of Christ. It is certain that the

munificence which invites the rich is certain to repel the poor. In the sanctuary the rich and the poor must sit down together, since the Lord is the maker of them all.

The solution of church finances must be found in the deep devotion of the church to the will of Christ which counts no sacrifice too dear, no service too heroic. The giving of self will render impossible the devices to which we so often resort to fill the treasury, and which advertise loudly the fact that a more complete consecration is waiting the congregations who do these things.

When men make Christ supreme in their lives money becomes an incident; when they make money supreme, Christ becomes an incident.

E. B. B.

Editorial Table Talk

A Theme for An Editorial

A correspondent writes as follows: "A. C. Smither's write-up of the Congress was worthy of S. S. Lappin. You ought to write an editorial on the 'Descent of the Editors,' with the careers of five progressive men in mind—J. A. Lord, a radical thinker in Missouri; W. R. Warren, a progressive pastor in Pennsylvania; S. S. Lappin, an up-to-date leader in Illinois, who assumed the editorship of the Christian Standard while assuring his friends that there would be a change of temper and policy there when he got his hand in; Herbert Moninger, a member of the Campbell Institute; and now A. C. Smither, formerly a progressive in California who, while a pastor, earnestly advised two churches, one a Congregational, the other a Disciple, to unite on a basis not involving the re-baptism of the Congregationalists. Why this reaction? Is there anything inherent in our plea that continually drives us back to the days of the Franklins and the Lards?"

There is a theme here, certainly, and we have often thought on it. It has elements of pathos, indeed of spiritual tragedy in it. The cause of this reaction is not in the "plea," however. There are three points of explanation which we would suggest if we were to write the editorial asked for.

First, this tendency to reaction betrays the dominance of the commercial motive in our journalism.

Secondly, it betokens a distrust of the intelligence of the rank and file of the people. The common people and the common preachers are supposed to demand the traditional teaching with much sectarian jingo talk thrown in, and it is supposed that they will support no other kind of paper.

Thirdly, it discloses a certain inward insincerity, albeit not always conscious, in dealing with life's essential ideals. The voice of prophecy is dying out of the Disciples' journalism. Catholic feelings are being displaced by sectarian feelings. The free journalism of the earlier days is being transformed into a vested interest, and it is the vested interests of the denominations that stand in the way of Christian unity more than the sum total of creedal differences. Newspaper leadership without vision and moral independence means that the plea for unity will eventually turn to ashes on our lips.

We do not wish to write the editorial asked for, nor is it necessary. The facts pointed to by our correspondent will write an editorial by themselves if they are made the subject of even a slight degree of reflection.

The Bible as a Sociological Book

It is astonishing to the modern student who reads our sociological literature and also studies the Bible to see how thoroughly the latter is impregnated with modern ideas. In the very beginning we are introduced to primitive races and tribes who help to illustrate any text on social origins. W. Robertson Smith made a great hubbub when he first approached the Bible to discover the significance of these records, but his work still lives in scholarly circles. The growth of a tribe from a family, and of a nation from a tribe in the annals of ancient Israel shows us a social development of profound significance.

Charles R. Brown, of Yale Divinity School, has given us a study of the revolt of Israel in Egypt and calls it the first strike in history. He traces the welding together of the dull mass into a nation. The early history of Israel is social interpretation. It is history written with the religious and social thesis that a nation that lives right will prosper but that a nation of evil-doers will

perish. This thesis was illustrated in the downfall of the north kingdom and the dispersion of the ten tribes. The prophet distinctly traces this calamity to such social evils as monopoly, drunkenness, luxury and perjured courts. Had the Christian world not been so interested in studying the prophets to furnish a theological argument on the divinity of Christ, they would have found in the prophets political campaigners against national abuses. They would have found these men exceedingly human in character, and discussing issues essentially modern for this very generation.

And how shall we speak of the social message of the New Testament since every reformer claims Jesus as the patron saint of his movement. Whether it be a philosophic anarchist like Tolstoi, or a socialist, or any other kind of reformer, all believe their principles can be found in the sermon on the mount. The early church was communistic for a time, and Paul was always taking collections in the Greek churches for the poor saints in Jerusalem. Where in the world can you find such uncompromising democrats as Luke and James? If the Bible gives a little to the professor of theology, it gives much to the modern sociologist.

—"The destructive trinity of Literalism, Legalism and Formalism, are begotten one of the other," said Prof. F. O. Norton in his paper at the Kansas City Congress. In the following lucid way he traced their genealogy: "First, what was intended to teach principles has been interpreted to teach legal enactment—literalism; then mere obedience to these legal enactments has been taken as putting God under obligation to save—legalism; and finally, the mere legal requirements have come to be observed without the heart being concerned in the observance—formalism." This trinity is the bane of spiritual religion and the source of sectarian divisions. The task of those who advocate a spiritual religion and a united church is to banish this anti-Christian trinity from Christian thinking and practice. The way to get rid of formalism is to get rid of legalism. The way to get rid of legalism is to get rid of literalism. And the way to get rid of literalism is to affirm and reaffirm that Christ taught principles, not statutes; that there is not a single legal specification in all his gospel; that he was not a legislator, a law-giver, but a life-giver; that he furnished his followers with the dynamic but not the technique of his kingdom; that he added no new command to religion save to love as he loved. Dr. Norton is right when he insists that no Christian unity is possible while we continue to read the words of the New Testament after a literalistic fashion.

—The "Christian Worker," that bright newspaper published by Central Church, Des Moines, Iowa, celebrated its twenty-fifth anniversary recently. It was established by Rev. H. O. Breeden who was then pastor of the church. Rev. Finis Idleman, the present pastor, is the present editor, but it is well-known that Mr. George A. Jewett, a layman and elder of Central church, is the active force that has kept the paper going all these years. Few congregations can boast of such a great soul as Geo. A. Jewett. Successful in business he has been through all his years a man of profound spiritual life, gentle, idealistic, tolerant and loyal. Underneath his picture, which the "Worker" prints on its front page in the current issue, are these words: "He is at this hour the epitome of the history of the Disciples of Christ in the city of Des Moines. As a member of the church in this city for near a half century and its clerk from boyhood during forty-six years, as a continuous trustee and secretary of Drake University, he is the incarnation of the dreams and prayers of a religious body now numbering many thousands in this city." The Christian Century congratulates Central Church and the Disciples of Iowa on its possession of this inestimable asset, the Christian personality of Geo. A. Jewett.

—No less than 1,500 French priests have left the Romish Church during the last ten years. The principal causes of such desertions are, the modernism movement, the propaganda made by the laity against the religious community, the separation of church and state, and, finally, the recent papal utterances, full of violence and hatred. The theological seminaries are scantily attended. The number of students is only half that of five years ago. Some of the old priests preach now the gospel of Christ in Protestant churches and chapels. The Romish Church in France is passing through a great crisis.

—Reporting the laying of a corner stone for a new house of worship in an Illinois city the newspapers say that many interesting objects were deposited in the copper box, among them "copies of the Christian Standard of the thirteenth, fourteenth and fifteenth centuries." These were more likely recent issues of our Cincinnati contemporary mistakenly but not unnaturally assigned to antiquity.

The Idealism of Jesus

"I Saw Satan Fall as Lightning from Heaven."—Jesus

BY H. D. C. MACLACHLAN.

Not yet has Satan fallen—hardly has his throne been shaken; yet Jesus, the poet and idealist sees him falling: "I beheld Satan fall as lightning from heaven."

An idealist is one who interprets the world in the light of what should be rather than what is. The realist takes the world at its face value and accepts things as they are. The idealist accepts things as they are only provisionally—as prophecies of greater and better things to be. The realist is static, the idealist is dynamic. The realist has knowledge, the idealist has faith. The realist says "Life is such-and-such"; the idealist says, "Life *shall* be such-and-such."

In moral matters the realist is the conservative, while the idealist is the radical, the reformer. The realist says, "Let well enough alone;" the idealist says, "There is nothing well enough short of the best." The realist says, "Be not righteous over much, lest society call you a crank;" the idealist says, "Be ye therefore perfect, lest God count you a failure."

The Greatest Idealist.

I make this explanation in order that you may not misunderstand me when I talk about the idealism of Jesus. Jesus was the greatest idealist the world has ever seen. He read everything in the light of eternity. He demanded that human life should stop short only at the perfection of God himself. He criticised the present, only that He might glorify the future. He believed in the perfectibility of human nature. He rested in no half-way-house of morality—no accommodation of the moral law to the convenience of man. Every sentence of the Sermon on the Mount is an idealism—a setting of the world's course not by a rush-light trimmed by the fingers of man, but by the utmost star lighted from the lamp of God.

A God of the Ideal.

Jesus idealized even God Himself. Before His time the world had been content with a commonplace and a compromise God; a divinity that was simply a magnified humanity with all its passions and foibles; a God of the actual, not of the ideal, of the "is," not of the "ought." There was little or nothing "spiritual," as we would say, about the gods of the heathen. They might dwell on Olympus, but they loved and hated, squabbled and "made up," were cruel, envious, and sensual, just like the men and women who worshiped them. The "spirituality" of Greece came from its poets, artists and philosophers—not from its religion; its idealism was the fruit of the sacred grove only after Plato had begun to walk there. Even the God of the Jews, so idealized by the greater prophets, had become in Jesus' day a mere magnified Scribe spending hours in the study of the law of Moses and making salvation turn on the breadth of a hem or the setting of a phylactery. But the faith of Jesus refused to be satisfied with such a God. It demanded that God should be the Highest; that He should be perfect in every attribute of justice, mercy and truth; that the furthest reach of a human thought should be simply a spelling of the first syllables of the perfection that is God. The God of the Pharisees dwelt in temples made with hands; the God of Jesus Christ had His temple in the hearts of men. The God of the Pharisees was a

Jew, bigoted and sectional; the God of Jesus Christ was neither Jew nor Greek, but simply human. The God of the Pharisees lowered the standard of righteousness to accommodate his worshipers; the God of Jesus Christ exalted it above human reach in order that—ah, the paradox of idealism!—



H. D. C. MacLachlan.

men might be inspired to reach it. The God of the Pharisees was a lawgiver; the God of Jesus was a Saviour. Further than that idealism could not go.

"How Much More."

"How much more" is Jesus' characteristic phrase about God. If man is just, "how much more" is God. If man is merciful, "how much more" is God merciful. If man is benevolent, "how much more" benevolent is God. If man is a father, "how much more" fatherly is the Father in Heaven. Nay he went further. He said, "God is man at His highest and best." "He that hath seen Me hath seen the Father," He said to Thomas, who wanted to handle things unseen. But he did not mean that Thomas could see God with the physical eye or apprehend Him with the natural mind: He meant the eye of faith—the idealizing power which, seeing the perfection of Jesus within the limitations of His brief ministry and the greater limitations of His age and country, could expand them into a conception of the Father in Heaven who had sent such a Son to earth.

Thus Jesus humanized God and in so doing idealized Him. The realist would take infinitude and bring it down to the level of finitude. Jesus, being an idealist, took imperfect humanity and, making it perfect in Himself, called that perfection God.

Man More than He Seems.

In the second place, Jesus idealized human nature. Man was more to Him than he seemed. He might be ugly, miserable and sinful; but he was made to be beautiful, happy and good. Had He looked merely at things as they are, he must have despaired of human nature; for no one ever has had such a keen sense of the injustice and cruelties of life or the abysmal depths of sin as had Jesus of Nazareth. But even in the worst injustice and blackest sin He divined a star of hope. Man might be bad; but he was the son of God. He might have wandered into the far country; but back in the recesses of his soul were hidden the memories of the Father's house, waiting at

the right touch to lift him up from the swine and turn his weary feet homeward. The coin might be lost; but it was still a coin, bearing beneath all the filth and grime the image and superscription of the King. And even to the drunkard in the gutter and the harlot on the street it could be said: "Be ye therefore perfect."

Christ's Idealism Tested.

Ah, but they say: "That is mere idealism; the facts of human nature do not bear Jesus out." Do they not? Did not Christ put his theory to the test? Did not human nature respond to his touch? Ask Matthew the Publican, who forsook all and followed him. Ask Paul the persecutor and blasphemer who in after years was to say, "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief." Ask the weeping girl who bathed his feet with the hot tears of penitence and wiped them dry with her long silken tresses—ask her what power released the hidden springs of virtue in her breast and brought her back, bruised and bleeding, to the Heart of Love.

Humanity at the Highest

But Jesus' greatest idealization of human nature was Himself. In his life and death He was saying to the world of sinning, suffering men and women, "See what humanity at the highest is. See what you may by my help become." He was not a supernatural being apart from humanity and therefore no paragon for it, but the Elder Brother—bone of our bone and flesh of our flesh. Yet He was perfect. He was the carpenter's son of Nazareth; yet nineteen centuries have utterly failed to exhaust the treasures of that life. "Christ no after-age shall e'er outgrow." He is the leader of the race; the beacon-light of universal history; the vindication of God's wisdom in making man—human but flawless, a man but a God! And looking on him at his highest, humanity even at its lowest can say: "That is what God wants me to be, and what by his grace I may yet become."

The Practice of Idealism

Thus Jesus not only preached idealism, but practiced it; not only theorized that human nature was perfectible, but started it out on the road to perfection; not only said, "Ye are sons of God" but himself, the Elder Brother, reached out his strong, tender arms and gathered men and women into the great household of love.

Furthermore, Jesus idealized human society. Others had said, "Heaven must be postponed far into the future;" Jesus said, "Heaven is here at your doors." Others had said, "The kingdom of God supplants this world;" Jesus said, "The Kingdom of heaven is within you." He began his preaching in Galilee with the announcement, "The Kingdom of heaven is at hand," and all through his ministry he went on the assumption that this kingdom in its perfection of peace and purity could be realized here below.

The Sermon on the Mount.

Look for a moment at the Sermon on the Mount. It is Jesus' legislation for the new kingdom. There sits He on the hilltop among his disciples laying down law after law for human conduct not as it is, but as

It shall be when his gospel shall have had "free course and been glorified." All the laws based on the imperfection of human nature are abrogated by others based on its possible perfection. Moses had said, "Thou shalt not kill," but Jesus says "Thou shalt not be angry with thy brother." Moses had said, "Thou shalt not forswear thyself," Jesus said, "Swear not at all." "An eye for an eye and a tooth for a tooth," was the old compromise with the hardness of men's hearts. Jesus, believing that human hearts were not hard at all but soft when touched with divine love, refused all compromise and said, "Whosoever smiteth thee on thy right cheek, turn to him the other also." Of old they had humanized the will of God when they said: "Thou shalt love thy neighbor and hate thine enemy;" Jesus divinized the will of man when He said: "Love your enemies and pray for them that persecute you." The best human morality had said, "Be as good as you can;" Jesus said: "Be ye therefore perfect even as your Father in Heaven is perfect."

The Ultimate Heresy.

"But," they sometimes tell us, "all that is very beautiful, but quite impracticable. It may serve very well for a dream-world,

but is quite impossible as a rule" of real life." Ah! that is the worst form of unbelief, the ultimate heresy; for it means that Jesus was a visionary—a companion for idle moments, but not a helper in the dust of the fight. If the ideals that He set before us in the Sermon on the Mount are really above and beyond human attainment; if it is forever impossible that human society shall be a reflection of the divine; if the struggle for existence and the survival of the fittest is the last word of human progress; if the brotherhood of man is only poetry that can never be translated into fact—then, we need not hesitate to say it, Jesus of Nazareth is to be numbered among the pathetic failures of history—the most pathetic because the most self-assured. He stakes all on the one throw of love, and to doubt the triumph of love is to deny the Christ of God.

The Preacher an Idealist.

Again they sometimes tell us preachers: "Don't be so idealistic. Be more practical, less uncompromising, more 'safe and sane.'" Could a more unworthy temptation come to a preacher of the Gospel? His business is not to accommodate the law of God to human frailties—(God will take account of

these in his own way)—but to demand that human nature shall be content with nothing short of the highest, nothing less than the best. In so far as he preaches the ideals of Jesus, he *must* be in advance of the society to which he ministers; in so far as he is not in advance of it, but merely accommodates himself to its moral and social conventions for peace' and policy's sake, he is not preaching the ideals of Jesus, but furthering the interest of one whom Brown-ing describes as

"The devil, the old stager, at his trick
Of general utility, that leads
Downward, perhaps, but fiddles all the way."

This in conclusion let me say. Our faith in Jesus is manifest in no other way than by accepting his interpretation of life and throwing all that we have and are into his battle for a redeemed humanity. Who among us will enlist for that campaign? Who among us will fight side by side with Him for a better world?

"Charge once more, then, and be dumb;
Let the victors, when they come—
When the forts of folly fall—
Find your body by the wall!"

When the Superintendent Went Calling

By Arthur Stern Robb

Sagebrush Bill sat before his little shack one bright Monday morning, his rickety chair tilted back against the open door, his right leg thrown carelessly across his left knee. A somewhat soiled and battered account book rested on the knee of the crossed leg, held firmly in place with the forefinger of his left hand, while the other hand patiently and laboriously checked off a list of names with a very short and very blunt pencil. As the pencil slowly traveled down the list, the frown on the forehead of Sagebrush Bill deepened. The stubby graphite reached the last name but one, when suddenly it remained poised above the book, arrested by a thought that came to the long, lanky figure seated in the tilted chair. Sagebrush raised his eyes from his task and let them rest on a prickly-pear that was trying to look respectable in the hot sunshine, some hundred yards away on the prairie. For full five minutes Sagebrush stared at the cactus, then slowly the pencil finished its journey upward and its point rested beneath his nose. A grim smile took the place of the frown, and a deep chuckle sent the pencil back to check the last name in the open book before him. The chair came down on its four legs with a jar that set every piece of wood in its groaning frame trembling, and rising to his six-foot-two Sagebrush Bill disappeared quickly through the open doorway of his shack.

Mr. William Hackett, locally yclept "Sagebrush Bill," was the superintendent of the Saddle-Horn Sunday-school, having held that office just three months to a day. He had been "rounded up and branded," as he expressed it, by the home missionary; and when the home missionary organized the Saddle-Horn Sunday-school, Sagebrush had been prevailed upon to take the position of superintendent. And a right good one he made, too, for Sagebrush was thoroughly in earnest in his conversion. As he said, he was no longer a "maverick," but belonged to the "herd of the Saddle-Horn corral."

Now one thing in this Sunday-school business that Sagebrush could not understand was why, when people so easily promised to come to Sunday-school, they never came, and were always ready with a long string of

excuses to explain their absence when he called on them for an explanation. Again, some scholars would attend a single session of the Sunday-school and that would be the last the superintendent would see of them until a call from him would result in the presence of the delinquent scholar another Sunday. And then that was the end of the scholar's attendance until the next visit from the superintendent or a teacher.

On this bright Monday morning the home missionary had called, and Sagebrush had commented in not uncertain terms on this phase of his Sunday-school work.

"Now, why is it, parson, so many folks promise to come out, and then furgit all about it?" remarked Sagebrush to the home missionary as he was leaving.

"I do not know, Sagebrush, unless it is human nature," replied the home missionary, as his little broncho started off. Just as the home missionary reached the road that ran by the shack, he stopped, and, looking back at Sagebrush with a twinkle in his eye, he added: "Many of the people are from some of the large Eastern cities, and they may have learned the habit before coming here." And with this parting shot, the home missionary rode away. Then it was that Sagebrush had gotten out his little roll-book and tipped his chair against the shack to study out a plan to improve the attendance at the Saddle-Horn Sunday-school.

At just 1:30 that afternoon Walt Jones reported at the post-office of the little prairie town that he had seen Sagebrush Bill back of his shanty sharpening a bowie-knife on a grindstone. At 2:10 Hank Smith rode up and gave out that, as he passed the shack of Sagebrush, he had seen him sitting in the doorway polishing three six-shooters and a Colt's 45. (The 45 was a very special favorite with Sagebrush.) At 3:45 Lariat Jim called for his paper and said he had just left Sagebrush greasing his seventeenth cartridge and the other sixteen were setting in a row on the door sill, each cartridge looking neat and ready for business with a fresh coat of tallow.

Many were the conjectures as to the cause of these war-like preparations on the part

of Sagebrush. It was known that "he had got religion," but it was also well known in the Saddle-Horn community that he was a dead shot, and that he could throw a bowie-knife into a knot-hole in a barn door at twenty paces.

It was Wednesday evening when Sagebrush swung himself into his saddle to make, what he termed "a few Paris calls." He was fully armed. From his belt hung two six-shooters and a hunting-knife. From one boot-leg protruded the butt of another six-shooter, and from the other the handle of a bowie-knife was visible. From his hip-pocket the polished handle of his favorite 45 glinted in the sunlight. An extra belt of cartridges was slung across his broad shoulder. As the rays of the setting sun fell upon the cactus on the prairie Sagebrush drew the 45 from his pocket, and carelessly pointing the barrel in the direction of the prickly-pear, pulled the trigger. There was a flash, a puff of smoke, a roar, and one of the purple spiny fruits on the topmost cactus stem flew into a thousand fragments. With a peculiar smile Sagebrush trotted his pony up the road.

The first place at which Sagebrush reined up his pony was the little frame shanty of Walt Jones. The family was at supper, but a vigorous knock on the door brought one of Walt's girls to open it.

"Howdy, Clairry, is yer dad in?" spoke Sagebrush, in his best manner. Before "Clairry" could answer, Walt, himself, came to the door with a cheerful "g'd evenin', Sagebrush, come in."

"No, thank ye, ain't got time. I jist called t' see why yer children weren't at Sunday-school last Sunday."

"T' tell ye the truth, Sagebrush, we didn't git up airy enough. Ye ort t' hold Sunday-school in the arternoon."

Sagebrush closed his right hand over the butt of the left boot-leg six-shooter. "They'll be out next Sunday, Walt?"

"Yes, yes, Sagebrush," hastily returned Walt.

"And say, Walt," the six-shooter came half-way out, "ye'll be thar, too?"

"Yes, siree!" This with emphasis.

"And ye'll all be thar ev'ry Sunday after

this?" The gun was all the way out now, and looked cold and shiny in the dim light from the kerosene lamp, that streamed through the open door.

"Ye bet, Sagebrush," and as Sagebrush gently rubbed one finger along the barrel, Walt added, "Ye won't hev to come agin, we'll come reglar; honest Injun."

The revolver went back to its place with the "thank ye" of Sagebrush, and as he got into his saddle, he said significantly, "I'll look for ye all, Sunday."

The next house was that of old Pap Wells, at the head of Jenkins draw. Sagebrush got off his pony, and, hanging his square-braided quirt to the saddle-horn, he drew the Colt's 45 from his pistol-pocket and hammered loudly on the door. Old Pap Wells opened the door in response to the ominous tattoo to find himself staring into the muzzle of a very ugly-looking weapon.

"Why, howdy-do, Sagebrush, whut's wrong?"

"Howdy, Pap, I've called to see why yer boys weren't at Sunday-school Sunday."

"Why, ye see, we—we fooled 'round somehow, and they didn't git started—we jist natcherally let the time alip by without noticin'."

Click! The 45 hardly moved as the hammer came back. "Will they be out next Sunday, Pap?"

"Will they? Well I guess; I'll bring 'em myself."

"Thank ye, Pap. I don't want t' make another call on the subject."

"Ye won't have to, Sagebrush."

"Good-night, Pap."

"Good-night, Sagebrush."

The third place on the calling list was the home of Shanty Dick. Sagebrush tapped on the door with the handle of the bowie-knife, —by way of variation, and Shanty answered the summons.

"Wall, whut's the racket now, Sagebrush?"

exclaimed Shanty, starting back, as he saw the walking arsenal before him.

"Shanty, I ain't seen none of yer family out t' Sunday-school or church."

"Don't need to come, Sagebrush. We can warship right here on the prairie; and, 'sides, we work hard all week, and we need the rest on Sundays."

"Mebbe so, mebbe so," replied Sagebrush, as he softly ran the end of his thumb along the edge of the bowie-knife, "but ye'll come out next Sunday?"

"I don't know about thet, ye have jist had my sentiments," returned Shanty, somewhat nervously.

For reply, Sagebrush jammed the point of the bowie-knife into the open door, pulled a gun from his belt and the Colt's 45 from its holster, and sticking the barrels into the face of Shanty Dick, he said, clearly and smoothly, giving each word the same even tone, "Ye and yer family'll be at the Saddle-Horn Sunday-school next Sunday, at ten o'clock, forenoon; ain't I kerect?"

"Ye aire that, Sagebrush, we'uns 'll be thar, ev'ry one of us—won't be a single one missin'."

"Come airly, Shanty; good singin'."

"All right, Sagebrush, ye kin count on me."

"Good-night, Shanty."

"Good-night, Sagebrush."

The last call Sagebrush made that evening was at the little sod-house of Hy Simpkins, who lived three-quarters of a mile north-east of the big Bunch-grass buffalo-wallow. Sagebrush knocked gently, for he did not want to disturb the whole household, if they were in bed. Simpkins answered the knock immediately, and, as he opened the door, he held a lamp high above his head to see who his caller might be.

"Why, hallo, Sagebrush, is the ye? Come right in, whut be ye doin' with all them shootin' irons; the family is in bed, but come in anyhow. And bowie-knives, too, what—"

"Hy, broke in Sagebrush, 'I'm makin' a

few calls this evenin'. I ain't seen anny of yer boys out t' Sunday-school."

"Wall, Sagebrush, I ain't much on goin' to Sunday-school or church myself, an' I don't like to make my boys do things whut I don't like to do. Ef they ain't got enny inclination to go to Sunday-school or church they kin stay to hum."

Sagebrush quickly pulled the favorite 45, and, as he held the barrel in his left hand, the muzzle pointing towards Hy, he ejected the empty shell left in the cylinder from the shot at the prickly-pear. Drawing a fresh cartridge from the full belt, Sagebrush deftly slipped it into the empty chamber, and snapping the weapon together he stuck the muzzle under Hy's long nose, as he exclaimed slowly: "Do ye smell the taller, fresh and prime, on that lead, Hy?"

The lamp never wavered in Hy's hand as he answered somewhat faintly: "I do, Sagebrush, I reely do, s'help me."

"Bring the boys t' Sunday-school next Sunday, Hy?"

"Ye bet, be thar on th' dot, whut's th' time?"

"Ten a'clock—ye won't furgit?"

"Wall, I guess not."

"All right, Hy, I must be goin'; good-night."

"Good-night, Sagebrush; I'll be thar with the kids."

And Sagebrush rode away in the darkness toward the lonely little shack on the prairie that he called home.

But time will not permit telling of all the calls that Sagebrush made that week. Suffice to say that on the following Sunday the Saddle-Horn Sunday-school was packed to the door; and the attendance and interest kept up all summer. But that fall Sagebrush Bill was "found out," and the superintendent of the Saddle-Horn Sunday-school received a call to superintend the Sunday-school of a large influential church in an eastern city.

And he took the Colt's 45 with him.

Methodism at Minneapolis

Doings and Sayings of Methodist Quadrennial Gathering

The great Minneapolis conference, to continue throughout May, is characterized by spirited sessions, as great questions of vital interest to Methodism are debated and decided.

Bishops' Report.

In their report on episcopacy, the bishops declared emphatically that there is no lack of leadership in the church, and said: "It is a singular fact that the most insistent demand for more leaders comes from those centers of population where already are concentrated our strongest preachers and our strongest laymen."

The address said that many modifications of episcopal power have been made, that the power of receiving and suspending ministers had been taken away; that the bishops no longer have the power to choose their own residences; that they have no supervision over colleges; that the office is "in the vital elements of denominational protection, as well as tactical leadership, without legal equipment or authority." "The Methodist bishop," said the address, "cannot even enforce discipline against any preacher or member who refuses duty." It was declared that under these conditions, fears of abuse of power by the bishops are groundless; that the appointive power of bishops was not such that it could be used to coerce a preacher's conscience or judgment; that a large number

of the appointments are made in harmony with the wishes of those concerned.

Opposed Diocesan System.

With this introduction, the bishops attacked the proposed plan to create geographical districts, and declared that instead of adopting the diocesan system, it would be better to "exalt the pastor and dignify the district superintendent." The address declared that under the present system, there could be no "high church nor low church controversies, no ritualistic and anti-ritualistic agitations; no serious doctrinal disturbances."

The bishops indicated their belief that the old system of ministerial itinerancy should be established, and that a minister should not be permitted to remain in one charge more than a limited number of years.

Important Question.

Dr. Edgar Blake, of New Hampshire conference, favored prompt and efficient analysis of the bishops' address relating to episcopal supervision. He declared that the effectiveness of the college of bishops was one of the important questions of the church, and that no part of the episcopal report was given more attention by the college than that subject.

"The clergy are not to be restricted from expressing their opinions on so grave a question of the church," declared Dr. Blake. "No

man is to be read out of the camp as a mere camp guard because he expresses an opinion contrary to episcopal enunciation, and it is time to cause a halt in the episcopal suppression of the clergy."

Dr. Blake said the effectiveness of the bishops had been attacked on two grounds: the appointment of supervision without regard to episcopal residences, and on account of continuity of service. He said that one conference in Maine had been presided over by a different bishop each year. He declared that no regard was taken of episcopal residence in assigning bishops to work of the year, and that episcopal courtesy frequently prevented the resident bishop from having any control over his territory.

"Four-fifths of all assignment of bishops in the last four years have been outside the episcopal territory of the dignitaries' residence," he said. "In my own conference during that time we have been presided over by a bishop from California, one from Tennessee, and another from Switzerland, while our resident bishop has not taken part in episcopal supervision, because of courtesy to the bishop presiding at the annual conference. We must have continuity of service of our bishops if we are to get direct and active episcopal supervision."

The Vice Problem.

Taking up the vice question, the address

declared that no school, home, or companionship is safe against the "pollution of vice."

"When the profits of the brothels of a single American city are set down by an authorized committee on vice at \$16,000,000 for a single year, when it is declared in reputable prints that there are 100,000 unpunished manslaughterers at large in this country, not including the large class of influential citizens who do their killing under legal sanction, what have we to say for American morals?"

"Can anything less than the new birth save the people? The world is growing better, but it has yet to learn to mourn more for its sins than for its catastrophes."

Problems.

Discussing Methodist problems, the address declared that great danger is contained in the tendency toward congregational episcopacy, which was branded as "unthinkable."

The address declares that "the maze of Sunday revelries in city and country and the craze for cheap amusements, for orders, clubs, fraternities, and sports, exclude religion from the thoughts of all classes and ages."

The address declared that the gospel preached by Methodism is not losing its power and should never be ashamed. "For it is the power of God unto salvation unto everyone that believeth."

Against Tobacco.

The conference, by three-fourths vote, declared that no man who uses tobacco in any form is eligible to election to any office in the gift of the conference.

The conference unanimously adopted a resolution approving the action of Indian Commissioner Robert J. Valentine, in ordering that no clerical garb be worn in government schools. The resolutions asked that Secretary of the Interior, Walter Fisher, uphold this order.

The conference went on record as favoring the union of Methodist churches, and sent a greeting to the Methodist Episcopal Church, South.

Arbitration between capital and labor was approved.

Defeat Supreme Court.

The project to establish an ecclesiastical supreme court for the church was defeated by a two-thirds vote.

The committee on judiciary proposed to create a court of appeals made up of fifteen men—bishops, ministers, and laymen—ineligible to but elected by the general conference, to hear appeals and pass upon questions of law submitted to the general conference. At present, the conference itself is the highest appellate body of the church.

Opposed to It.

Dr. Blake, of New Hampshire, said: "It is not machinery, but dynamics, we need. The gain of the church during the last quadrennium, is approximately 40,000 less in membership than in the previous four years. Our gain last year was less than one and one-half per cent of the church. There is nothing wrong in a body selected by this conference to hear appeals and determine questions of law; but to give that body the right to pass on actions of this body, is without parallel in the reactionary proceedings of the church."

Rev. R. A. Chase, of Greeley, Colo., attacked the report in a bitter manner, declaring that the project would sell democratic rights of the church for "a mess of pottage." He said by adopting the report the conference itself would be dissolved. He characterized the report as a revolution of the whole church, and called it a "trust" and a "monarchy." "It is a bad time to institute a trust," said Dr. Chase. "As a general body, we have had to reverse ourselves less than any supreme court of this country. This speaks well for the sound judgment of the delegated representatives of the great church."

Dr. James M. Buckley, of New York, said: "I am opposed totally to this affair. It would take away from this conference our freedom. This court of final appeals was opposed from the beginning of Methodism in America. Two general conferences at least decided against it. It is not wanted."

Women Pastors?

Barred thirty-one years ago from the Methodist Episcopal ministry by a church rule prohibiting the ordination of women ministers, but finally coming to the Methodist general conference as a lay delegate, Mrs. Katherine L. Stevenson, of Massachusetts, has presented to the conference a memorial withdrawing the ban on women ministers. She declares she will carry the fight to the floor of the conference, and that she believes that women "if called by God," should be chosen as bishops of the Methodist Episcopal church.

"Women," said she, "have just as much right to preach as men, if they are called by God into the Christian ministry. Why should

women be denied the authority of the church to preach in the churches? If God calls a woman to preach, and he certainly does, for he called me to preach the gospel, why should men question God's call of a woman into the ministry? Think of men refusing to listen to a call of God, simply because it is made to a woman?"

Colored Church.

A resolution was presented by Dr. W. M. Lucas, of Mississippi, regarding episcopal supervision of the colored church.

"We need some episcopal supervision of the Southern church," said Dr. Lucas. "We are not making growth, and I doubt that the white church would have made any advancement with the limited supervision given to our part of the church in the last four years. We have not had more than thirty days of episcopal supervision in four years, and with 350,000 communicants of the church, it is time that the church gave us special consideration."

English Topics

Crisis Near in Home Rule and Disestablishment

BY LESLIE W. MORGAN.

Two bills of first-class importance have been introduced into the House of Commons—the Irish Rule bill, and the Welsh Disestablishment bill. There would be absolutely no



hope of getting either of them through both branches of Parliament were it not that the Reform bill had previously been passed. The lords would throw them both out without a moment's consideration. As it is they will be thrown out in the first instance,

but the hope of the Government is to secure their passage before the end of the present Parliament under the two year rule by which it is possible to pass a bill over the heads of the lords.

Attitude of Opposition.

Of course the Opposition is saying that the present government has no mandate from the people to pass the Home Rule bill, and this in spite of the fact that they did their best in the last two elections to assert that there was nothing else before the country. This is easily explained since they believed that they had more hope of winning in English constituencies if the fight were on this question than if it were on either tariff reform or the reform of the House of Lords. It is probably true that Home Rule would not carry if it were submitted to a referendum in English constituencies alone. It does not seem to have entered into the heads of some people that others should sometimes be given what they want, not what we want them to have.

Violence a Possibility.

Ireland is practically unanimous for Home Rule outside of Ulster, but some are even trying to say that Ireland does not want it. Feeling is running high on both sides, and is destined to run higher still before the matter is settled. It will be surprising if there is not even bloodshed. Open threats to that effect are continually made, especially by opponents of Home Rule. The threats used to be on the other side, and some of them were carried out, but now

with a brighter prospect for the success of Home Rule, the tables are turned. It is a significant fact that the more conciliatory methods adopted of late years by Home Rulers have had their effect. Suffragettes might well learn a lesson from this.

I will not undertake to deal with the details of this bill as Home Rule is such a popular question in America that your papers have doubtless thrown full light on the bill as now before Parliament.

Welsh People Favor It.

The Welsh Disestablishment bill has been laid before the House within the last few days. Mr. McKenna is the member of the government responsible for this. It is hoped that he will be more successful in getting the bill through than he was in getting the Education bill through. His method of introducing the Welsh bill has been referred to as the "new way," as he declared that he was coming with a sword in his hand when he made the educational proposals. His critics imply that he has broken his sword and now trusts to more lamblike methods. His assurance that the proposal for the disestablishment of the Church in Wales is in part for its own good is not received seriously by his opponents. It is suggested that it would be an analogous situation for a highwayman to assure his victim that he was relieving him of his valuables lest they might prove to him a hindrance and a snare. As has already been said the claim is made that Wales does not want disestablishment. The reply is, that thirty-one out of the thirty-four constituencies in Wales sent liberals to the present Parliament with a distinct pledge that they would demand disestablishment. In the 1906 election, when there was a landslide for Liberalism, every Welsh representative was a Liberal. The campaign has been on for fifty years, and there is no question about the majority of them wanting it. The Established Church is the strongest Church in Wales compared with any single Free Church, but has only about one-third the number of communicants which are found in the Free Churches combined. It is claimed that the Established Church is at present growing faster than the Free Churches, but in other quarters it is denied. One difficulty is to secure accurate statistics, the communicants at Easter being practically the only available test.

Free Churches Decrease.

It is not at all improbable that the Established Church may have increased in numbers faster than the Free Churches during the past four or five years. They were not so much affected by the great Welsh revival, and hence have not suffered during later years from the tremendous slump to which the Free Churches have been subject. It was certainly grossly unfair for a certain Liberal M. P. to quote in a speech in the Commons the Free Church statistics from 1902 to 1908, saying that the Free Churches increased by 7,000 per year, and then to quote the Church statistics from 1905 to 1911, showing that the increase was only at the rate of 2,000 per year. It could probably be shown that the Free Churches in Wales had lost 7,000 per year in the past four of five years.

Lloyd George Defends Bill.

The bill was supported in the House yesterday in a powerful speech from Mr. Lloyd George, who was on his feet for an hour and a half, and was subject, as usual, to severe heckling. He declared that all the great preachers whose names are household words in Wales were Nonconformists. The great Sunday-school organization for old and young in Wales (a unique situation, for in England Sunday-schools cater almost exclusively to children, and they often of the poorer class) was built up by the Free Churches. The same was true, he declared, of all the organizations which were peculiar to the Welsh people. He used, with great force, the point that much of the endowment of the Church originally belonged to the Roman Catholics, and that it was taken without any prickings of conscience. Since 1662 the Church had added only a mere fraction to its endowments. To the Roman Catholic Church the Church of England represents a schism. "It is as heretical," Mr. George Lloyd declared, "as the Baptist Church; as much a heretic as I am. The noble lord (referring to Lord Hugh Cecil) is a schismatic and is no better than a Baptist."

Reformation a Precedent.

More property was taken over at the time of the Reformation than is being taken over by the present bill. The charge that the endowments would be devoted to secular purposes was answered by the assertion that the maintenance of the poor was not a secular service. Did someone say that you are taking away something that was given to God, his answer was "he who gives to the poor lends to the Lord."

The Church will retain about 750,000 dollars per year. That, he declared, was not spoliation, robbery or plunder. If it was, the plunderers did not know their business.

A splendid thrust, popularly phrased, was given by Mr. George Wyndham, when he said, "The Government is asking the House to take the property of the faith of ages in order to endow the fads of the moment."

Provisions of the Bill.

Briefly the bill provides that the four Welsh dioceses shall be disconnected from Canterbury. The strong exception taken to this provision makes it clear that they are finding themselves the victims of the very system, the overthrow of which they are protesting against. When the Church is disestablished Parliament will have no longer power to either help or injure.

Power is given to form a synod to provide for the future government of the Church.

The present endowment is £260,000, of this amount, a minimum of £87,000 is left to start with, and in addition to this, every existing incumbent is to hold his existing stipend as long as he holds the living. For many years the Church will continue to

receive the benefits of the whole endowments, but this will gradually drop until they receive only about one-third. Under certain conditions, however, they may have the benefit of two-thirds. The sum of about 130,000 dollars, now used for the maintenance of Welsh Bishoprics, is to be handed over to the University of Wales for distribution amongst Welsh colleges. No endowments received since the year 1662 are to be in any way interfered with.

Diverting of Funds.

On the face of it, it appears to the unprejudiced lay mind that it is wrong to touch any of the endowments, but when it is pointed out, and even admitted by the opposition, that what are commonly called endowments are not so much endowments as they are trust funds, a new light is thrown on the matter. These funds were originally left very largely for the support of the poor, and the advancement of education. Quite aside from the fact that many of these funds were devoted in the age of corruption in the Church for the use of unworthy bish-

ops and clergy, there is this fact that goes a long way towards establishing the perfect fairness of the proposals, namely, that while the purposes for which much of this money was given were once supported and managed by the Church, they are now dependent upon public funds. The taking over of education by the nation is one thing. The improvement and extension of the Poor Law is another. The more recent provision for old age pensions, and the benefits under the insurance act are others.

Measure to Benefit Whole.

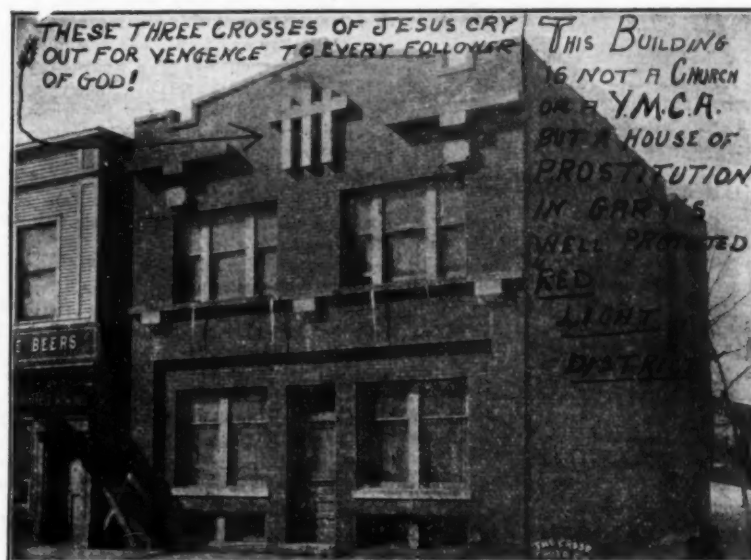
It really means this, that the money will be administered for the benefit of the whole people rather than for the benefit of a single denomination.

The strong opposition to this bill is explained largely on the ground that its enemies fear, and its friends hope, that it is but the entering wedge for more drastic action which will end in the disestablishment of the Church in England.

"Wringcliff," Priory Road,
Hornsey, London.

THE STORY OF THE THREE CROSSES

BY NELSON H. TRIMBLE.



Down in the heart of the vice district in Gary, Ind., a building was erected for immoral uses, and the owner in a defiant mood had set in the wall over the door three stone crosses of the same type and style that usually remind Christians of their Master crucified!

The plan was so cruel and wicked that the acts of those who hung our Saviour on the tree seem almost considerate beside this staggering blasphemy.

Months have gone by since this sneer in stone was turned toward the Christian population of the city. No one seems to resent the blow. God pity us!

Perhaps these agents of darkness have unwittingly portrayed the real condition of things. I am wondering if it would not be well to plant three crosses at the entrance way to every vice district in our country and let them stand symbolical of the triple crucifix that takes place each time a life is poisoned in these dives.

One cross would represent the city administration and the official paid by the taxpayers to keep the city clean.

Another would represent the business interests of the city that are in open or silent partnership with the greed that made all this shame possible.

The third cross, the central and largest

one, would represent the silent Christians who remain calm and unprotesting in the face of this most stupendous problem.

Every time a soul goes into one of these houses of death each of the three responsible groups crucify Christ anew.

If our hearts would understand this we could not sleep unprotesting as the myriads of bleeding crosses came before our eyes. We would protest, we would proclaim. A new crusade would be spontaneously born, not to rescue a tomb, but to save life. We would go forth on the pilgrimage of salvation, if we could but catch the vision, and never sheathe our sword of light until we had rescued every contrite sister and every penitent brother from the Golgothas of the world.

—The newest organization to apply for incorporation under the New York state laws is the American Society for the Protection of the Alleged Insane, which aims to save sane folks from being held for insanity. The incorporators state that "many cases where sane persons were pronounced insane, committed to institutions, and ultimately discharged after legal fights, prompted clergymen, lawyers, and physicians, to organize this society for the purpose of preventing such miscarriages of justice."

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER VI

"Didn't you know that this lamp has already been made and patent applied for by Gambrich of New York?"

"No! When?"

"Within the last week. Wait. I'll show you."

Anderson went over to his own desk at the end of the shop. In the few minutes he was gone, Walter and Bauer exchanged questions.

"Do you suppose that's true?"

"Doesn't seem possible, does it? If it is, our cake is dough."

"Anderson seemed pleased when he announced the fact, if it is one," said Walter bitterly.

"It may not be true, you know," said Bauer hopefully.

Anderson had come back in time to hear the last sentence.

"It is true, though, young man. See."

He had the last copy of the Electrical News, and it was open at an illustrated page.

He laid it down on Walter's bench and he and Bauer eagerly bent over it.

Almost the first glance revealed the fact that the lamp described in the paper was identical with their own and application for a patent had been made within ten days. The account of the discovery, moreover, made the date earlier than the discovery made by Walter.

"You see, don't you," said Anderson, "Gambrich has exactly the same device of metal coupled to one electrode. It's an ingenious device and you fellows have certainly great credit for thinking it out almost simultaneously with Gambrich."

"According to this account, our lamp was made before Gambrich's. Does that give him priority of invention?" asked Walter eagerly.

Anderson shrugged his shoulders.

"Priority of manufacture does not legally cut any figure by the side of priority of invention. You might be able to prove that you had made the lamp before Gambrich made his, but that would not help you any if he invented his arrangement first, long before you made your lamp."

"Is that really strict justice?" said Bauer slowly.

"It is law," said Anderson grimly, "and you must remember that law and justice are not in every case synonymous. I'm sorry for you fellows. There's a lot of money in that invention for the manufacturers of the lamp, and considerable for the inventor if he knows how to make terms."

"Do you mean," asked Walter gloomily, "that really we have no right at all with what we have made?"

"Don't you see you haven't? What can you do? Ask any lawyer, if you don't believe me."

Anderson spoke somewhat testily as he started to go away.

"I believe you're glad we missed this opportunity," said Walter angrily. He was tremendously discouraged over the event and could not control his feelings.

Anderson grew very red and turned on Walter in a rage.

"I don't mind saying I am glad your pride has had a tumble. You have been unbearable for some time. Maybe this will teach you a lesson. There are people in the world who know a little about electricity as well as yourself."

All of which was not calculated to sweeten Walter's sense of defeat or make him more friendly to Anderson, who, after glaring at Bauer, who had not said a word, abruptly went out of the shop.

The lamp was working all this time, with an exasperating smoothness and precision that spoke eloquently of its financial possibilities. There were a few workers in the other parts of the shop who, realizing that some unusual event was on, began to gather around Walter and Bauer and ask questions. Among the group was Van Shaw.

In a few moments everyone knew the story of the lamp, and Walter and Bauer came in for congratulations over the invention and sympathy for its uselessness to them.

"I could have told everybody about that lamp two months ago," said Van Shaw, speaking with an indirect manner peculiarly offensive to Walter. "I have had advice from a near friend in New York that Gambrich was at work on this device. It's a pity some Burton man can't have the credit and the cash that are going to Gambrich."

Walter's fingers closed around one of the tools on his bench and he felt mad enough at that moment to throw it either at Van Shaw or the lamp. He did not do either, but when the crowd had finally gone away, he sat down at his bench and said to Bauer: "What chumps we were not to apply for a patent weeks ago. We might have contested it. We have let a fortune slip out of our hands through our stupidity."

"It's because we did not take anyone into confidence. I never thought of a patent. I was too much absorbed in the lamp itself to think anything about anything else."

"Whom could we have taken into confidence? Van Shaw or Anderson? But I don't feel like giving up. Why can't we contest our rights? There are cases in the courts every day over patents and inventions."

"But it takes a lot of money to hire a lawyer and go to law," said Bauer with real Teutonic caution. "And I haven't a dollar to spare. According to Anderson, it's as good as settled that Gambrich has the legal right to the lamps."

Walter stared at the arc gloomily. He felt the disappointment with deep bitterness. Not only was his pride smitten at the thought of others who were working out his ideas, but the thought of the money he might have made, and the relief that money might have brought him, rankled deepest in his mind.

Bauer took the affair more philosophically. He went over to Walter and put a hand on his shoulder.

"When we are beaten we might as well accept it and make something else. I don't like to see you take the thing so hard."

"What else can we make?" Walter said after a moment. "I've lost my ambition."

"Oh, no you haven't; not for good and all.

Why, we might invent a typewriter telegraph."

"It's too late, that's already been done."

"I'll tell you what would bring us fame and money," said Bauer with his usual slow manner and his friendly smile. "What the world needs is a letter writer that will take letters at dictation, first hand."

Walter stared at Bauer gloomily. "What's that?"

"A direct letter writer," said Bauer. "A machine that the business man and the minister and the college professor and the politician and the railroad man and the lover could talk into. As fast as he talked, it would make a visible mark on the paper and when the person was through dictating his letter he could pull it out all typewritten ready to send. Just think what a blessing this would be to the busy letter writer."

Walter stared at Bauer as if his friend was crazy. Then, after a moment of doubt, he burst into a great laugh.

"Well, of all the— It's the first time I ever knew a German could be out and out funny. Do you know what your letter writing machine would have to do? It would have to know how to spell right."

"No, it wouldn't. All it would have to do would be to spell phonetically. Every machine would spell and print just as the person talked."

"Yes, and what will become of the great army of stenographers and typewriter girls who make their living now at taking dictation? I don't want to invent something that is going to deprive thousands of people of a living."

"You could marry one of them and I would marry another. That would take care of two of 'em," said Bauer solemnly.

Walter looked up at him a moment, and then he roared. It was what Bauer wanted him to do. And when they finally went to their rooms Walter was feeling somewhat better, although he did not get a good night's sleep. His dreams had in them fitful glimpses of Van Shaw and Anderson and a red hot arc lamp that glared and flamed at him with a diabolical grin that rejoiced in his defeat.

It was two days before he could bring himself to write home a full account of the matter. Both his father and his mother replied to this and each wrote in full sympathy with him and a knowledge of what his disappointment would be to him.

"Of course," Paul said, at the close of his letter, "if it is true that the New York man really invented the idea of the lamp before you did and then patented it before you did, that settles it, even if you were first to make an actual model. The patent laws recognize priority of invention where no unreasonable delay has followed the invention and the application for patent. Looking up the subject in the Electrical News and consulting the Alvord, our best patent lawyer here in Milton, I am afraid you are too late to do anything, and a contest, Alvord thinks, would result in nothing but expense for you and your friend. If I thought there was any legal right you possessed and ought to have I would be will-

ing to help you contest for it. But that seems to be out of the question.

"Don't let this defeat mean too much to you. It is not a defeat. You did your best and actually made a very important discovery, you and Bauer. If you can do that, you can do other things as well. The unknown, undiscovered world of electricity is boundless. You have as much right to enter in as anybody, and far more probabilities than most persons that you will find something worth while. We are all anticipating your home-coming for holidays and expect Bauer to come with you. Affectionately your father.

"Paul Douglas."

Walter's mother wrote in much the same way and cheerfully urged him to take all the disappointing things with hopeful equanimity.

"The longer I live, the more I find the real joy of life consists in doing our best with God's help and leaving the results with Him. Of course we all like to get results out of our efforts. But we forget that results always do follow honest effort, only they are not always the results we expected and wanted. No doubt, boy, you feel like saying to us at home, 'Yes, it's easy for you to sit there at your ease and deal out calm chunks of sympathy to me and tell me not to worry or feel bad, but if you had worked as hard as I did you wouldn't find it quite as easy to be happy over this disappointment.'

"Well, we confess all that, but your mother doesn't want to see her son give up and go down to defeat from one or two or a dozen or even a hundred blows. You have had the joy of making the lamp (after you cleared your soul by confession to Bauer), and you know that your brain works at its best along inventive lines and you know the field of invention, especially in electricity, is limitless. Your mother says to you, we feel proud of you and we will feel doubly proud if you will learn to take this disappointment cheerfully. Don't be a baby over it. Be a man. The tests of manhood are not found in the easy, but in the difficult things of life.

"The great thing after all, is to live up to the high calling. I don't care much, Walter, whether you ever invent anything or not, although I wish you could find out how to make a machine that will take off a woman's hat and hold it in church so that she can take care of her hymn book, her Bible, her gloves, her pocket book, her fan, her umbrella and her handkerchief, but if you never discovered a single secret of nature and discover the secret of a useful life, I would be and shall be the happiest of all women, for that is my ambition for you and always will be.

"Be sure and bring Bauer home with you. We are all interested to see him.

"Lovingly,
"Mother."

Helen also wrote to Walter at this time. She was not much of a letter writer but she wanted to add her word of sympathy with the rest and Walter felt especially pleased that she exerted herself on this occasion.

"Dear Bub," Helen wrote, using the name she had always given him in her childhood. "We all feel awfully sorry about the way the lamp came out. It didn't seem fair to you and I hope you will invent something better that will throw that lamp in the shade, so to speak. We all believe in you and I have never for a moment doubted that in time you would be another Edison. I'm enjoying my school this year more than ever. Since our new gymnasium director was appointed I have found favor in her eyes and she has turned over one of the

academy classes to me by consent of President Bruce. I did plan to study for a position as professor of domestic science, but since this appointment work opened up I feel as if I could like to be a physical director in a college or a Y. W. C. A. I love the gymnasium work immensely and Miss Rhodes says I am her best pupil.

"We are all wondering what sort of an individual your Felix Bauer is. Does he speak broken English very badly? Will it be difficult to him without a German grammar? I have an idea I shall not like him very well, from what you have written about him. But I don't suppose that will make any difference to him.

"Father has got into politics all right and as he and mother have written you, he has been elected senator and will begin his term in January when the legislature meets. Father is very hopeful about doing things. Mother says he will have lots of opposition from the machine. I don't understand all this political discussion, but you know father. He is dead in earnest as you know and now that he is elected he is going to make the machine, whatever that is, 'sit up and take notice.' This is what my teacher in English would call a disjointed metaphor.

"Father is working over a dozen bills calculated to reform the state. The word 'reform' is a household word in the Douglas family. But you know father. Isn't he the dearest man that ever lived? It makes me mad to read what the papers have been saying about him ever since he was nominated. Anyone who didn't know father would think from reading these papers that he was an out and out villain. And we all know, and Milton people know, that if ever a man lived who had a pure and earnest desire to help make a better world, father is that man. I hate politics. It seems to me it is the meanest thing there is. I don't know anything else so mean as to take a man like father and question his motives and call him all sorts of names and try to blacken his character. Mother says she doesn't mind, but I believe she can't help feeling it some. It just makes me mad.

"Well, bub, don't be discouraged. We believe in you just as much as ever. We are looking for you home next week.

"Oh, by the way, does your friend Bauer have to have his beer regularly? And must we lay in an extra supply of sauer kraut and pretzels? I am sitting up nights studying my German exercises so I can say 'Eine Schwalbe macht noch Keinen Sommer' and other interesting topics of conversation. Lovingly your sister

"Helen Dillingham Douglas."

Walter laughed over this letter, but rather resented the tone Helen displayed about Bauer. "I hope Bauer won't make any bad breaks and I don't believe he will." But Walter had a little talk with Bauer that same evening in which Bauer expressed a little nervousness about his approaching visit at Walter's home.

"I haven't ever been anywhere to speak of, you know," he said a little doubtfully. "And I begin to feel a little afraid of meeting your folks."

"Afraid? Why, you can't even look at mother without falling in love with her. And as for father he will take to you right off. I know he will, for several reasons."

"But your sister?" Bauer looked up at the photograph of Helen on Walter's dresser. "Somehow I feel a little afraid of her. I don't believe I'll get along very well. Does she talk German? I feel a little more at my ease if I can talk what you call small talk in my own language."

"No, I don't believe Helen knows enough

German to talk it intelligently. But you needn't be afraid of her. She is interested in your coming as all the family are and she has asked me several questions about you," said Walter, not venturing to tell Bauer what the questions were.

"Is that so?" said Bauer, looking pleased. Then after a moment he added, "It's awfully good of you to ask me to your home. I won't forget it."

And indeed, Felix Bauer, you never will.

The two friends reached Milton three days before Christmas and were met at the station by Paul and Louis. Paul took to Bauer from the moment he first saw him. You know how that is, that indescribable attraction you feel towards certain people even without an introduction, and Bauer had the same feeling for Walter's father. At the dinner table that night Bauer soon forgot his timidity because everyone was so kind. There was any number of questions to ask. Walter did a large share of the talking. Mrs. Douglas looked proud and happy. Helen was on her best behavior and in less than ten minutes Bauer had lost his fear of her and was in danger of entertaining the opposite feeling. Walter Darcy and Louis Darcy, Esther's brothers, were present, and helped to make the meal a lively and entertaining occasion. And Felix Bauer said to himself when the evening was over that it was the pleasantest evening of his life.

The next morning Paul asked Bauer to go down to the office with him. The News was installing a recently invented linotype and Paul wanted Bauer to see it.

They looked over the mechanism and then came back to Paul's office room. Bauer was looking over some specimen type Paul had on his table when three men came in.

Paul looked up, his face changed color for a moment and he asked the visitors to be seated. He knew two of the men and they introduced the third.

"Senator Douglas, this is Judge Livingston of Camford. We want a talk, a private talk with you on political business," said the speaker, the Hon. George Maxwell, as he looked at Bauer.

"This young man is a friend of mine, spending the holidays with us," said Paul quietly, and he introduced Bauer to the three visitors.

There was a pause, and then Mr. Maxwell said, "We want a private conference with you, Mr. Douglas, if you don't mind." Bauer started to go out and Paul said to him, "You don't have to go unless you prefer."

"I'll go back to the house, Mr. Douglas," Bauer said, and immediately went out.

Maxwell started to shut the door after him.

"Mr. Maxwell, that is not necessary," said Paul very distinctly. "I think I know what you have come to see me about. Let me say, gentlemen, once for all, that I have no secrets, and no use for any in my political life. I do not believe in all this private conference and closed doors in connection with any action of mine in the coming legislature. I am not going to do a single thing that will require me to whisper or retire behind any closed doors. So, seeing this is my office, and it is the regular custom to leave the door open, we will leave it open."

The Hon. Maxwell looked doubtfully at Paul and the other visitors did the same. They finally went over to a corner of the office and whispered together. Then they came back, drew their chairs close up to Douglas's desk and Maxwell said:

"Mr. Douglas, we have come to see you

(Continued on page 22.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

"THE IRON WOMAN"

Margaret Deland's Wholesome Story of Marital Duty.

Mrs. Deland has a firm hold on our affections because of her "Old Chester Tales," these veritable annals of American village life, no figure in contemporary fiction is dearer to us than Dr. Savendar, that true shepherd of his flock, whose ministrations were less from the pulpit, than in the hearts and lives of his people. "The Iron Woman" is probably the most important of recent novels—not even excepting "The Case of Richard Meynell," by Mrs. Humphrey Ward. It touches greater depths of emotion than Mrs. Ward's book, and its study of spiritual struggle is part of the common chord of human life. Its complex and delicate theme is the same as its immediate predecessor, "The Awakening of Helena Ritchie;" both books deal with the problem of the misfit in marriage—one of the most pressing of the social issues of our day. The world of fiction is full of the unhappily married, and the usual treatment is from the point of view of the individual—his right to happiness, his right to rectify a mistake in marriage, by breaking the bond with an unloved, uncongenial mate, and forming a fresh tie with some "affinity."



A Deeper View.
But Mrs. Deland takes a broader and a deeper view than that. While she shows an exquisite sympathy with her characters in their sorrow, and compassion for their sins, she claims that society has rights in regard to the marriage relation as well as the individual. "No one," she says, "for his own happiness, has a right to do a thing which would injure an ideal by which the rest of us live."

That same point is now emphasized in our great labor strikes, when it is declared that the issue is not entirely between labor and capital, but that there is a third party vitally interested in the controversy—and that is the public.

Story of Helen Ritchie.

In "Helena Ritchie," a wife leaves her husband who has deeply wronged her, and goes to her lover, planning to marry him as soon as her divorce could be secured. But the husband would not grant the divorce, and so the lovers continued their illicit relations for a number of years. In time, the man began to find the tie irksome, partly because of the secrecy, and the necessary inconvenience it involved, but mainly because of his devotion to a lovely and innocent daughter. Finally, when the husband died, and he could have married Helena, he refused to do so. Her awakening to the moral wrong she had committed was wrought by her love for a little boy she had adopted. When her best friend, Dr. Willy King, found out her sin, he told her she could not be trusted with the charge of little David; but Dr. Savendar, though

he does not spare her the wounds of a faithful friend, saw in the throes of her shame and anguish the birth of a new self. And so, as she went away to a new life in a new home, he trusted to her care the dear child, who had awakened her soul from its selfish and sinful slumber.

Contrast With "The Scarlet Letter."

She had been spared the punishment of public exposure. Unlike the guilty minister in "The Scarlet Letter," open and explicit confession of her sin was not demanded of her, because no one else was bearing the shame of her guilt but herself. So Dr. Savendar charged her in parting—

"My child, your secret belongs to your Heavenly Father. It is never to be taken from his hands, except for one reason—to save some other child of His."

"The Iron Woman" takes up the story of Helena Ritchie and David in their new home, and shows how the supreme sacrifice of confessing her sin and shame is demanded of her, in order to save her son from falling into the same horrible pit from which she had been rescued.

Substance of the Story.

Elizabeth, the beautiful and impulsive heroine of the book loved David and became engaged to him, but in a temporary estrangement from him, she hastily and rashly married Blair Maitland. In a crisis of her life, she turned to David, and they decided to ignore her loveless and unhappy marriage and live together, hoping that Blair would divorce her, and they could eventually be married. Before they had taken the final and fatal step, Mrs. Ritchie appeared, and appealed to them by every argument she could urge, to refrain from a union that would be a disgrace to Elizabeth, and a wrecking of David's whole career—but vainly. Nothing remained to her but to rise to the heights of the love which would save others, but could not save itself. The time had come to tell her own disgrace and shame in order to rescue them from a like fate.

"A man once talked to me," she said, "just as you are talking to Elizabeth. He said he would marry me when I got my divorce. I think he meant it, just as you mean it now. At any rate, I believed him, just as Elizabeth believes you."

"David Ritchie stepped back violently; his whole face shuddered. 'You,' he said, 'my mother? No!—no!—no!'"

"And his mother, gathering up her strength, cringing like some faithful dog struck across the face, pointed at him with one shaking hand;

"Elizabeth, did you see how he looked at me? Some day your son will look that way at you."

"The murmuring crash of the sea on the sands was suddenly loud in their ears, but the room was still. It was the stillness of finality—David had lost Elizabeth."

Other Characters.

Mrs. Deland has described many counter currents of life in the book, besides this one central and terrible whirlpool. In Mrs. Maitland, the Iron Woman, she paints a person of perfect integrity and blameless

character, but whose absorption in business and neglect of the graces and annuities of life estranges her idolized son, Blair, from her. In Blair, we have the ruin wrought by "fulness of bread and abundance of idleness." In Elizabeth, the hideous havoc that anger and uncontrolled impulse can work. We are taught the austere lesson in the whole sad and tortured story of Blair and Elizabeth and David that when we have sworn we must keep the vow, even to our own deep hurt. We see that there are better things than even a happy love, and higher things than our own good; and Elizabeth's possible submission to her loveless union with Blair holds out an ideal of the sanctity of the marriage relation that is profoundly needed in these days of easy and multiplied divorce.

I. W. H.

"Women and Children First"

By Mrs. RHETA CHILDE DORR.

Mrs. Dorr tells this little incident in the Woman's Journal to show that the law of the sea in regard to women and children is not always the law of the land.

The factory where I went to work that Monday morning was one of the most dismal and uninviting I have seen before or since. It occupied a dingy, ill-lighted loft on the third floor of an ancient building in Brooklyn. On the first floor was a steam laundry, and this establishment claimed also a certain amount of space on the second floor. The larger space in the second loft, however, was occupied by a rag-picking and baling firm. As I toiled up the narrow stairway to our loft, I caught glimpses through the door of Italian and Syrian women, their heads tied up in shawls and handkerchiefs, picking over the rags. Their faces were expressionless; their shoulders drooped over the rags as if they were too depressed to sit straight. They were mostly women of middle age. Some of them were old grandmothers. Worn with child-bearing, with long years of deprivation and self-sacrifice, they were now past the productive period of industry. All they were fit for was sorting over the debris of civilization.

Better Upstairs.

Upstairs in our loft we did better. We made things. We produced cheap shirts. At least, the finished product of our toil was shirts. But none of us consciously made shirts. As for me, after I had demonstrated to the satisfaction of the forelady that I could operate a power machine, I was given a pasteboard box full of calico slips, four inches long, and perhaps an inch and a half wide. Some of the slips were white with a narrow blue stripe running through. Some had pink stripes, others black or purple dots. That was all the difference. The forelady showed me how to fold each slip, and how to run a line of stitching as near the folded edge as possible. I folded several hundred slips, placed the first one under the needle, touched my foot to the treadle—Z-Z-Z-Z-ip shrieked the machine—and we were off for the day. All the morning I fed those folded slips, one after another, as fast as my fingers could fly, to the galloping machine. All the time I was vaguely wondering: "What am I doing to a shirt? What relation to a garment has this little strip of cloth, folded once and stitched close to the edge?" It was two days later that



The late Mrs. Elmira Dickinson, whose beautiful and fruitful life as missionary and educational pioneer among the Disciples was the theme of Mrs. Harrison's article in this department two weeks ago.

I discovered that my strip covered the opening of the sleeve above the cuff.

My Fellow Workers.

At noon I had time to get acquainted with some of my fellow workers. Most of them were young girls, but a goodly proportion were mature women. The contrast between youth and maturity was marked. The girls wore elaborate hair, their cheap blouses were coquettishly low in the neck, and most of them wore shoddy jewelry. The older women were ill clad, and their hair was worn in tight braids or screwed up knots. They had plainly forgotten their ancient instinct for beauty.

I went all around the loft, making note of the frightful closets which discharged foul odors into the dark dressing-rooms. I observed that the only lightning provision was a length of gas tubing running above the machines. These were pierced at intervals with unguarded gas jets, and when, near the close of the afternoon, it began to grow dark, the forelady walked the length of the room, lighting the jets as she passed, with a flaming rag picked up from the rag-littered floor. There were signs about: "No Smoking." But more than once during the day a buyer strolled through accompanied by the boss, smoking big cigars.

The most disconcerting thing about that factory was the locked doors. As soon as the girls were inside and the power was turned on, the foreman closed and locked the doors. After that they opened only at the boss's command and at closing down time at night. I asked the girls why this was done.

"Why, you see," explained one of the older girls, "it's this way. A whole lot of women here are married, and they all want to go home at noon to look after the children. Of course the boss can't have that. He has to lock the doors to keep them in. Why? Because so many of them would get back late. Think of the power wasted! 'Course he can't afford it."

"These married women," spoke up a pert child of fourteen, her abundant yellow hair tied in a flaring bow of soiled pink ribbon, "they're all crazy about their kids. 'Member that Italian woman, Gussie?"

There broke out a sudden murmur of horror. "No, no, stop! Don't talk about it! Be still, the boss—"

"What about the Italian woman?" I insisted.

"Well, she—she had a little bit of a baby, awful thin and sickly, and she was bound she'd go home at noon to nurse it. When the doors was locked she tried to climb down the fire escape. About half way down there is a turn where a shutter comes out. She couldn't get around it quick enough. Yes, she fell. They said her neck was broke."

The law of the sea: women and children first.

The law of the land—that's different.

Yet it is known on land as well as at sea that the race is carried on by children, and that women are needed to care for the children.

Woman's Doings

—Queen Alexandra may have a court of her own at Marlborough House this season after the second anniversary of King Edward's death has passed. She is already having some of the larger rooms redecorated and refurnished, and she has told the ladies in her entourage that she means to lighten her mourning and take up public life again. The Queen Mother also intends to appear regularly at the opera. She will sometimes share the royal box with her son and his wife, but more often she will be accompanied by Princess Victoria and some members of her suite. Queen Alexandra resents being supplanted in her position as first lady in the land and Queen Mary disapproves of her mother-in-law's amazingly youthful appearance and beauty as well as her frivolity and love of dress and jewels.

—Helen Stoecker, head of the Mothers' Congress of Germany, says that the best way for women to help the army is to rear healthy boys to serve in it. She does not think that women should serve in the imperial army.

—Mrs. Mary Gaunt, who recently returned from a journey to the wilds of Africa, was the founder of the Travelers' club in London. She went up the Gambia in a boat and is said to have been the only white person to make the journey.

—Mme. Vassilieff, wife of the naval attache of the Russian embassy at Washington, says that she has never seen so many well dressed women in any country as in the United States. She thinks American women much superior to French women in that respect.

—Memorial services were held in the Congregational church at Manchester, Vt., for Anne E. Isham, who lost her life on the Titanic.

—Mrs. George D. Widener, of Philadelphia, who escaped death on the Titanic, saved more than \$1,000,000 worth of pearls and diamonds which she took with her into the lifeboat. Mr. Widener, who was lost on the ill-fated vessel, presented his wife with \$750,000 three years ago. These gems were insured for \$700,000 and now insurance men are breathing easier.

—Miss Helen Frick, daughter of the steel magnate, Henry C. Frick, has built a clubhouse for working girls at Hamilton, Mass. It will be for girls needing a rest, and will have all the modern appliances for gymnastics and other aids to recovery of nervous poise.

—Among the Colorado Democratic delegates to the Baltimore convention, who are instructed for Champ Clark, is Mrs. Anna B. Pitzer of El Paso County, sister of the speaker. She was elected by the second district convention.

—Dr. Helen Stoecker is founder of the Union for Motherhood Protection, the one woman's organization in Germany which is said to have the kaiser's hearty approval.

—Senora Maria Unzué de Alvear and her sister, Senora Concepcion Unzué de Cesares, have erected and endowed what is said to be the most costly orphan asylum in the world. The institution is in Mar del Plata, Argentina, and is said to have cost more than \$2,000,000 for the buildings alone. It is for the use of convalescent orphan children of the poor and is under the care of the Benevolent society of Mar del Plata. The institution is a memorial to the father and mother of the two women.

—Mrs. Taft has made the first contribution to the fund being raised among the women of the United States to be used in erecting a monument to the men on the Titanic who gave their lives that women passengers might be saved. It is to be hoped that the women of this and other countries, the younger women especially will draw the right kind of a lesson from the remarkable heroism of the male passengers of the Titanic.

—The French golfing girl is a rarity so far, but she is increasing in spite of difficulties, according to the *Paris Mail Gazette*. The links at La Boulie, at Chantilly, at Fontainebleau and elsewhere are gradually attracting her, and her skill when she does take up the game makes her fully the equal, if not the superior, of the English or American girls who are members of the same club.

—Donning overalls and jumpers, laying aside social conventionalities and arming themselves with picks and shovels, forty of the leading women of Gypsum and Eagle, Colo., joined hands with 150 men and worked through a day in putting seven miles of road between the two towns in first-class condition.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

B. L. Wray is holding a revival meeting for the church at Lomax.

There were three additions by baptism at Olney Church, where W. S. Gamboe is pastor, the first Sunday in May.

Evangelist E. C. Sarchett assisted a country church near Roodhouse in a meeting which lasted more than two weeks, in which there were fifteen additions, all but one being on confession of faith.

Evangelists James Sharratt and daughter are in a revival meeting at Brookport. The last meeting preceding this was at Joppa, which was concluded with a total of twenty-three additions.

The pastor of Griggsville Church, J. D. Dabney, is being assisted in a revival meeting by Hill and Seniff. Eleven additions were reported during the first few days of the meeting. All of these were by baptism.

In the meeting at Macomb, where the Fife Brothers are assisting the pastor, Allen T. Shaw, there had been fifty-two additions, with only eight days of invitation. The congregations are taxing the capacity of the church.

The revival meeting at Third Church, Danville, where S. S. Jones is pastor, closed with 102 additions in two weeks' time. The meeting was held under the leadership of the Roy L. Brown Evangelistic Company.

John R. Golden, pastor of West Side Church, Springfield, has been chosen by the Springfield Federation of Labor to deliver the annual memorial address for that body on Sunday, May 26. The address will be delivered in Lincoln Park.

The Logan County Ministerial Association was organized in the study of the pastor of Lincoln Church. The Association results from the initiative of G. W. Wise, and he was elected its first president, with J. Newton Cloe, pastor of Mt. Pulaski Church, as secretary and treasurer. The organization will meet once a month, the next meeting being in June, at which time "Religious Conditions in Logan County" will be discussed by G. M. Goode of Hartsburg.

University Place Church, Champaign, led by its pastor, Stephen E. Fisher, is attempting a large advance in missionary activity for the next few years. The church is already a living-link in the foreign, home and state societies. The support of Herbert Smith in Africa is provided by this church. The congregation is now setting for itself the task of equipping the station where Mr. Smith labors at a cost of \$8,500, which it is hoped will be accomplished within the next five years.

The Central Church, of Peoria, has received an acceptance of its call to M. L. Pontius of Connecticut, extended a few weeks ago, to succeed W. F. Turner, now located at North Yakima, Washington. The Peoria church has not selected an untried man, as Mr. Pontius was located at Taylorville for a number of years before his retirement to enter Yale

University, where he acquitted himself with distinction during a course lasting through several years. His return to the state and to the Peoria church is gratifying news to Illinois Disciples.

W. M. Groves, who was preaching for the church at Virginia, during the last year, has resigned this pulpit. He is resigning the pastorate in order that much of his time may be given to advancing his candidacy for reelection to the legislature, where he has served one term most acceptably, and with high commendations from the moral forces of the state. It is understood that his successor at Virginia will be C. E. French, who for several years has been ministering to the church at Tallula. Mr. French is a wide-awake pastor, whose record assures the new church to which he goes of a faithful ministry.

The query, "Can J. M. Rudy come back?" is answered in the Quincy Herald of recent date, with the announcement that he already has come back, and has become pastor of the Ninth and Broadway Church in that city. Mr. Rudy was pastor of this church fourteen years ago and did a work of unusual proportions through a period of six years. During the years since his Quincy pastorate, he has been located in Iowa, Missouri, and Indiana, but has never been forgotten by the Quincy Church. The esteem in which he is held here was attested in the unanimous vote of the Board of Officers and of the congregation at both morning and evening services on the day when the call was extended, not a single vote being registered against his return to the pastorate. For the past year Mr. Rudy has been doing evangelistic work of an effective and permanent type. His answer has not been definitely given to the church at Quincy, but already he is on the field as temporary supply, and it is confidently expected by the congregation that a favorable answer will be given in a few weeks. Mr. Rudy will be cordially welcomed in his return to the Illinois ministry.

Leroy church, where R. D. Brown ministers, is progressing rapidly in various lines of Christian activity. Last year a \$20,000 church edifice was dedicated entirely free from debt, and this year the congregation has raised sufficient funds to send a missionary to the foreign field. They have selected Miss Minnie Vautrin, whose home is in Cisco, as their representative. Miss Vautrin has been, for the last two years, in the State University at Champaign, where she graduates this year. She is a young woman of exalted Christian character and devoted to the church's interests. The congregation at Leroy is not large, and the achievement of providing funds sufficient for such an enterprise is meritorious for one of its numbers. Mr. Brown has been pastor of the church here for two and one-half years, and during this time the church has enjoyed an unprecedented growth, both numerically and in matters pertaining to the spiritual life.

Secretary's Letter.

C. H. Hands, of Fairbury, began his new work at Mason City, May 7. We wish every success to both preacher and church.

J. E. Stout had eleven additions at Sandoval in spite of much opposition. He is now in a short meeting at Chauncey with full house.

G. W. Ford, of West Salem, assures us that the new \$12,000 building will be erected this summer, about \$10,000 of which is already pledged. The church has given Mr. Ford time to hold a short meeting.

F. L. Starbuck reports two additions at McLean, May 5. A new modern \$3,000 parsonage is well under way at Shirley, and the church will observe their annual roll call and anniversary service on May 26, with an all day program and free dinner and supper.

Please do not lose sight of the fact that May is home-state mission month and that half the May offering comes back to Illinois. And further, if this offering is adequate to the needs of the work and will justify such action we will not call for the November offering. In this way we may be able to reduce the number of missionary calls, which seems very desirable to everybody. Now double up on the May offering and send it to the American Christian Missionary Society, Carew building, Cincinnati, Ohio.

On May 31, we will mail out the blanks for the annual statistical reports from the churches and we trust they will all be filled out and returned promptly. We will pre-pay the return postage, as we have done for several years, but even then it is astonishing how many preachers and church clerks have failed us in the past. Let it not be so this year. Fill out the card at once and mail it.

W. D. DEWEESSE, Office Sec'y-Treas.

J. FRED JONES, Field Secretary.

Bloomington, Ill.

Chicago

The Ministers' Association spent a recent Monday at Valparaiso, Ind., as guests of Claude E. Hill, the pastor there. Mr. Hill had provided six automobiles which took the pastors through the city and a good part of the surrounding country. The great university was the main object of interest.

O. F. Jordan gave an interpretation of Chicago Disciple history at the ministers' meeting, May 3. He traced three periods—the period of beginnings, the period of independency, and the period of missionary co-operation. The latter period began at about the time of the World's Fair in 1893 and has continued with increasing character until the present. The two influences of chief importance in this period were said to be the City Mission Society and the Disciples' Divinity House at the University of Chicago. The qualities imparted to the Chicago situation by these factors were interpreted with great lucidity.

Vaughan Dabney and his thriving church at Douglas Park celebrated their occupancy of the recently purchased Congregational church building by a week of services last week culminating in three meetings on Sunday in which Dr. I. N. McCash, American missionary secretary, was the chief speaker. Many pastors and members from other congregations attended the Sunday afternoon service. Mr. Dabney has accomplished a work at Douglas Park which is the pride of all who have known its difficulty and its discouraging outlook at the time he entered upon it three years ago.

Church Life

F. S. Ford has accepted a call to the pastorate at Alameda, Cal., going from Ukiah, Cal.

C. C. Wilson is filling commencement dates for the Central Lyceum Bureau of Indianapolis during May.

Frank Bare has accepted the pastorate of the church at Lincoln, Kan., going from Pauls Valley, Okla.

The church at Dewey, Kan., has called C. F. C. Kinkaid who has consented and is now on the ground.

John T. Stivers is leading a meeting for the church of which L. O. Ferguson is minister, at Petaluma, Cal.

L. Wolf and W. N. Lemon report 52 baptisms during March at the Manila station of our Philippine mission.

F. M. Dowling had 37 additions in a meeting recently held at San Jose, Cal., where G. W. Brewer is pastor.

David Lyon has been pastor at Topeka, Kan., for four years and has recently resigned. The work is in good condition.

Robt. Whiston is in a meeting at Klamath Falls, Ore., where E. M. Flinn is pastor. There were 20 added the first two weeks.

Walter B. Zimmerman and his party of workers have recently closed a meeting at Bay City, Tex., with nearly fifty additions.

C. C. Sinclair has begun his labors with Central Church, Kansas City, Kan., having resigned from the pastorate at Wichita, Kan.

S. W. Nay has accepted the call of the church at Gary, Ind., having resigned the pastorate at Argentine, Kan., to accept the work.

S. P. Spiegel has resigned at Wilson, N. C., to become state evangelist of Alabama. He will enter his new duties about the first of June.

Wilhite and Shaul are in a meeting at Warsaw, Ind., and have had 52 additions already to the church of which J. O. Rose is pastor.

Crayton S. Brooks in the meeting at Massillon, O., where H. E. Stafford is pastor, had had about 135 additions at the end of the first two weeks.

F. L. Pettit will enter upon his duties as pastor of the church at Neodesha, Kan., in about two weeks. He has formerly been at Lafayette, Ind.

The church at Dodge City, Kan., where M. L. Sorey has been pastor, has called G. C. Stearns of Lamar, Colo., who will enter upon his duties soon.

C. L. Organ, of Des Moines, had 187 additions in Spray, N. C., at the last report. The church had taken on great activity as a result of the meetings.

Graham McMurray is holding a meeting for the church at Greenville, Tex., where S. R. Hawkins is pastor. There were eighty additions at the last report.

A. W. Crabb wishes to commend the earnestness, enthusiasm, and unselfishness of Gus Thompson, pastor at Charlottesville, Ind., where they have just held a meeting.

The church at Wichita-Falls, where R. R. Hamlin was pastor, has called F. F. Walters

of Independence, Mo., who will begin his residence in Texas about the first of June.

J. Q. Biggs is in a meeting in his home church at Pawhuska, Okla. There have been 20 additions, which makes a gain of 140 per cent in the year of the present pastorate.

There were 67 additions in a meeting recently held at Belhaven, N. C., by the pastor, J. D. Waters. The Belhaven Church is planning to erect a new house of worship.

P. H. Mears has recently accepted the pastorate at Asheville, N. C., and already plans are being pushed to erect a modern Sunday-school building and to secure an organ for the church.

The church at Wichita, Kan., recently presented its pastor, Walter Scott Priest, with an automobile. Mr. Priest wishes his brother ministers to know that he has no intention of resigning at Wichita!

The Disciples of Ontario will hold their convention May 29-June 3 at Grand Valley, a place about 30 miles west of Toronto. A cordial invitation is extended to any and all who will come to join in the fellowship of the convention.

G. Hopping, secretary of the Sunday-school of Park Avenue Church, East Orange, N. J., reports that the school is prospering in a substantial manner. On May 12 the attendance was 447 and the offering was \$13.00, a splendid showing.

W. E. Crabtree will hold a meeting for the church in his old home at Madisonville, Ky., in September. The church at San Diego, Cal., where Mr. Crabtree is pastor, is rejoicing in the recent achievement of raising a debt of over \$9,000.

C. P. Craig, pastor at Terrell, Tex., is in a meeting. A. E. Ewell, pastor at Beaumont, is doing the preaching, and Miss Una Dell Berry is leading the singing. There had been forty additions up to the time of the last report and the outlook was good for many more.

G. H. Nichol, pastor at Red Oak, Ia., is in a campaign for a new building for the church. Already some \$16,000 has been raised but at least \$9,000 more is desired. This is the second pastorate of Mr. Nichol with this church and the work is in splendid condition.

Gerald Culbertson has accepted the pastorate at Martinsville, Va., going from Third Church, Richmond, Va. During the more than five years of Mr. Culbertson's ministry at Third Church, the membership has increased to 600 and the building enlarged and greatly improved.

Geo. L. Snively says that the dedication of the \$40,000 building at Marshall, Mo., was the greatest experience of his life. B. T. Wharton, pastor, has been with the church for fifteen years and is naturally greatly rejoiced at the achievement which has just been consummated.

We regret to record the death of M. W. Harkins, pastor of the church at Union City, Ind., who died May 11. Mr. Harkins returned from California last June and the work was in every way promising. The congregation and the family have the sympathy of the brotherhood.

Claire L. Waite has had 15 additions at Central, Cincinnati, O., since last report. This makes a total of 52 additions since Jan. 1. The Sunday-school is in a close contest with Central Church, Newport, Ky.,

where A. M. Harvout is pastor. At the last report Cincinnati was a little in the lead.

There were 54 additions in the meeting held by D. A. Wickizer at Durant, Okla., where C. C. Hill is pastor. Theo. Moody of Dallas, Tex., led the music. It is felt that much good was done to the members already in the church by the strong preaching and the earnest work of the evangelist.

F. M. Rains delivered the dedicatory address for East Dallas Church, where more than \$10,000 was raised. The dedication was on May 5 and the new pastor, J. G. Slayter, took charge of the congregation on May 12. The former pastor was Chas. Shelburne, who has been for some months editor of the Christian Courier.

Wright and Saxton had 73 additions in their meeting with B. S. Ferrall at Buffalo, N. Y. The pastor regards the work of the evangelists as of a permanent character. Five Chinese young men were among the additions. It is the purpose of the pastor to organize a Boy Scout Patrol in connection with his church soon.

D. H. Bradbury finished the three years' course at Auburn Theological Seminary on May 9, and begins a ten weeks' term of special mission work with the new Rockwell Springs Church at Syracuse, N. Y. He was tendered a farewell reception on May 10 by the church at Throopville, N. Y., where he ministered during the seminary course.

The main building of McLean College, Hopkinsville, Ky., was burned on Feb. 3, and the authorities are struggling to raise the necessary funds to rebuild. Some \$26,000 has been subscribed but \$4,000 more is needed and it is earnestly desired that some generous givers will be found who will come to the rescue and save the situation from embarrassment.

The northeast district convention of Iowa will, says F. E. Smith, be different. It will be held during the same week as the state convention, thus permitting churches to send delegates to both. Waterloo will entertain the convention, June 6-7. Miss Newcomer will be present on behalf of the C. W. B. M. It is confidently hoped that a perfected form of organization will grow out of the meeting.

The Minges Evangelistic Company is in a meeting now with A. L. Crim, pastor of Ellensburg Church, Wash. There were 206 additions the first day and the prospects for a great meeting are good. The other pastors of the city are joining in the services and are receiving converts as a result of the services. P. M. Kendall is directing the chorus for the company now and doing his work with the greatest acceptance.

Edwin C. Boynton, of Belton, Texas, reports the work at the First Christian Church as in healthful condition. Three added by letter during a recent meeting conducted by the pastor, and one by baptism more recently. The congregation, which has just contributed to both state and home missions, is a strong financial supporter of Texas Christian University, having during the past several years contributed through individual members over \$10,000 to Christian education.

"Springdale, Ark., May 13, 1912.—Chas. A. Chasteen of Little Rock, closed a two weeks' meeting for us on the 5th, with 15 added. The meeting should not have closed but the state convention came on. I preach for the churches at Springdale and Gravette.

Two confessions at regular services not previously reported. I will be glad to answer questions about this country for anyone who encloses stamp. Many people are coming here from different parts of the country. B. F. Lively, minister."

L. A. Chapman reports five additions recently at Fourth Church, St. Louis, Mo., where he began his labors May 1, coming from Carmi, Ill. It is expected that a teacher training class of 20 will be organized soon.

A reception was given on May 3 to Dr. and Mrs. Bruce Brown by Mr. and Mrs. C. C. Chapman and Dr. and Mrs. W. H. Wickett in the Chapman home, Fullerton, Cal. This is one of the finest homes in all California and the reception was one of the most successful. Throngs of people were in attendance and the occasion was most happy.

Fifteen hundred men in line in the big booster club parade is the desire of the management of the Iowa State Sunday-school Association when it meets in its forty-seventh annual convention at Waterloo June 4, 5 and 6. A thousand delegates are expected at this convention. A great list of speakers, including Dr. John Balcom Shaw of Chicago is being prepared to address the association.

The men of the Indiana State Convention, which was in session at Hammond last week, spent one afternoon in a trip to Gary and a visit to the immense plant of the Indiana Steel Company. C. J. Sharp arranged the trip and engineered it. A special train of flat cars was furnished the party and obliging guides explained the operations. The trip to and from Gary was made in automobiles provided by Hammond business men.

George Darsie is to go to First Church, Terre Haute, Ind., from which church S. D. Dutcher retires on account of ill health. Mr. Darsie has been pastor at Akron, O., for the past seven years and the church is famous throughout the brotherhood for its missionary work. At present it holds the premier place among the Disciples for noble giving for missions. And this liberality has only caused the church to grow in other directions, in membership and Sunday-school efficiency and other essential particulars.

Bernard Gruenstein has been leading the city of Selma to a movement to raise a relief fund for the flood sufferers in the Mississippi River Valley. So successful was the effort that \$500 in cash was raised and forwarded to the committee. The money was raised by a publicity campaign which Mr. Gruenstein as a former newspaper man knew how to manage and consummate. The work of the church of which Mr. Gruenstein is pastor is prospering greatly. The Sunday-school is booming, having doubled recently. They are pushing a graded union for the entire city.

"Kindly announce the coming state convention of Michigan through the columns of the Christian Century. We meet at Kalamazoo, June 4-7, 1912. A great feast will be spread. The menu has been arranged in an approved manner. The courses will be served satisfactorily. This is a state convention with all the helpful features of an international gathering. Much time was consumed by the program committee in selection of subjects and speakers. Each speaker is a specialist in the line of his theme. Kalamazoo—'It's up to you'—J. Frank Green, Secretary.

W. H. Pinkerton of Bowling Green, Mo., is reported to have preached a masterful

sermon at the district convention comprising several counties in that part of the state. The sermon was characterized by true spiritual might and frankness of utterance. Mr. Pinkerton dealt with live problems of today. He affirmed that a Christian is one who bears the good fruit of Christian conduct. No formal test is adequate. He said that Alexander Campbell was a Christian and that his sins were forgiven long before he was immersed. The sermon made a deep impression upon the convention.

Peter Ainslie of Baltimore, Md., was the representative of the Disciples of Christ at the Centennial Celebration of Princeton Theological Seminary. It was a notable occasion and there were representatives from the institutions of learning and the religious bodies of Europe and America. Mr. Ainslie was also invited recently to address the Alexander Campbell Club at Yale. This is a group of Disciples who are banded together to promote the loyalty to the ideals of the Disciples. Mr. Ainslie will deliver a course of lectures at Yale next year on the history and mission of the Disciples.

Shiloh W. Durham died Feb. 11, 1912, at the home of his son at Long Beach, Cal., aged nearly 70 years. He was an active Christian for the past half century, being baptized by John S. Sweeney more than fifty years ago. Mr. Durham was a resident of Illinois for many years and was an active business man in this state. He is survived by four children. His brother, Judge Durham of Irvington, Cal., lost his wife just a few weeks before. The family and friends have the sincere sympathy of the Christian Century in the bereavement that has come to them and which will endure but for a little while.

Justin N. Green, well known and esteemed by the writer of these notes, is pastor of Evanston Church, O., a suburb of Cincinnati. Mr. Green has been very successful and has succeeded in leading his church to really heroic and magnificent giving. In commenting on the wonderful record of \$40 of missionary offering for each member which was the record of the church for last year, we inadvertently wrote that A. M. Harvout was the pastor at Evanston. It was known to us at the time that Brother Harvout has recently taken the work at Newport, Ky., Central Church, a mention of which we made some time ago. We trust both these brethren will pardon us for the slip of the pen.

"Wichita, Kan., May 13—Great day at the Central yesterday, 625 at Sunday-school. Preached the baccalaureate sermon to the graduates of the high school, my daughter, Frances, being among the number; 1,100 in our large church auditorium. Am to give the commencement address at the high school in Leon, Kan., and also the baccalaureate sermon to this year's class at Oklahoma Christian University. Our Sunday-school averaged 536 the last quarter, the largest in its history. Aiming for 600 this quarter. Raised \$260 for home missions May 5. Will make it \$300. Have received 30 into the church the past three weeks. Audiences largest during present pastorate, filling lower floor and overflowing into balconies."—Walter Scott Priest.

"Irvington, Ind.—We have just closed a meeting at Charlotteville which resulted in thirty-three additions to the church. At that place we have a splendid house, nicely furnished, and some loyal hearted, earnest, and true workers; but the community in general had grown apathetic and indifferent, and

could be aroused only by the greatest effort. A. W. Crabb of Brazil, the evangelist, with his wife, succeeded in overcoming this and is commanding large audiences and the best of attention. They were assisted by Brother Otis E. Watson of Terre Haute, as chorus director. I found Brother Crabb to be a perfect gentleman in all his dealings. A number of his sermons were among the finest I have ever heard. I cannot commend him too highly to the churches of Christ. One of the secrets of his success is that he gets every one to work. He goes from here to Marengo, Ind." Gus Thompson, minister.

Thomas W. Phillips, of New Castle, Pa., whose interest in education is well known, has given the money to found at Canton, O., a school for the training of preachers and Sunday-school workers who have not the opportunity of a college education. It is proposed to admit any who are properly qualified and who are prepared to take any of the work that is offered. The course of study is to last three years and should, in the course of the years, develop and discover some capable teachers and leaders. Certainly such schools will in no wise compete with our colleges but will rather stimulate and supplement them.

W. C. Pearce, in reporting the Kansas State Sunday-school Convention, held two weeks ago in Hutchinson, says that Charles S. Medbury of Des Moines made one of the most heartening addresses he ever heard. The theme was "The Resistless Kingdom." Dr. Medbury traced historically how Christ's kingdom had met and triumphed over one form of opposition after another and was bound to triumph over all obstacles that today stand in its way. The effect upon the listeners, said Mr. Pearce, was to produce the conviction that in spite of "the naughty and annoying hindrances" that the individual Christian experiences in his daily efforts to do Christ's will, the great empire of Christ is resistlessly coming into being. The disciple may seem to fail, but Christ is victorious. Dr. Medbury also conducted the devotions daily at the convention and spoke at a meeting of the fifty Disciple ministers whom Pastor O. L. Cook of Hutchinson found to be in attendance at the convention. The theme of Dr. Medbury's message to the Disciples was "Let us differ, but differ grandly!" He made a special reference to the spirit he hoped would characterize the Louisville convention next fall.

Frank Waller Allen's men's organization, famous as the "Greyfriars," gave their annual spring banquet May 13 at Paris, Mo. The two speakers were George A. Campbell of Hannibal, Mo., and E. S. Ames of Chicago. These Greyfriars wrestle with difficult problems, both practically and intellectually. They state their purposes as follows: "We try to determine in this brotherhood of seekers the relation of Jesus the carpenter to life. Our prayer is to be delivered from stupidity and ignorance while we are granted an open mind, a zeal for social justice and a love at work for people." In view of such aims as these it is not to be wondered at that their speakers chose two such dead-in-earnest subjects as "Jesus in the New Era" and "The Psychology of Religion." The former was Mr. Campbell's theme, the latter Professor Ames'. This club has a way of mixing up study, joviality, practical service, spiritual devotion and other normal human activities into one embracing fellowship, as well as any organization of which we have heard. We note an interesting item on the menu called "Chicago University Punch." This was probably put down to lend an orthodox aspect to the occasion.

Foreign Society News

The Central Church, New York City, James L. Philpott, minister, secured an offering of \$1,100 for home missions and expect to give about the same amount for foreign missions. We congratulate the church upon its growing missionary interest.

The Philathea Society of the College of the Bible, Lexington, Ky., has contributed \$500 to build a room in the Batang hospital to be known as the J. W. McGarvey room. A beautiful memorial this is to the late President McGarvey. We extend hearty congratulations to the society for its liberality and we express our high appreciation of the tender and fitting remembrance of him who served the College of the Bible so long and so efficiently.

The church at Keokuk, Iowa, enters the Living-link rank. It has enlisted for a term of five years. R. W. Lilley is the minister.

Miss Lavenia Oldham has just returned to Japan from her furlough. She has spent about twenty years in that land. The number of missionaries has been trebled and about all the buildings of the foreign society have been erected during that period. She sails May 21 on the S. S. Sanuki Maru and will reach Tokyo, June 6. Miss Oldham is supported by the Central Church, Lexington, Ky.

At the last meeting of the executive committee, Miss Minnie Vautrin, of Champaign, Ill., was appointed missionary to China. She will probably go to the field this coming fall, and is to be associated with Miss Alma Favors in the Girls' School at Luchowfu. Miss Vautrin is a graduate of the University of Illinois and was the honor pupil among 800.

A. F. Hensley, Bolenge, Africa, writes that they are in the midst of their quarterly conference and on March 24, baptized sixty-five.

Leslie Wolfe, Manila, P. I., writing under date of April 3, says, "Our evangelistic work continues to prosper. During March we baptized twenty-six in the city of Manila. Seven baptisms have been reported from the Tagalog Provinces, but all places have not yet been heard from."

The foreign society is sending seven new missionaries to the field this year. Many more are greatly needed. The year's work will depend much upon the returns from Children's Day.

A friend has just subscribed \$5,000 as a direct gift for the work of the foreign society and hopes to be able to pay the whole amount before September 30.

Reports come that the situation of the starving millions in China is still pitiable. The Red Cross has issued an appeal for \$800,000 in thirty days. Many of our own Chinese brethren need help and our missionaries could make wise use of several thousand dollars.

The new coin collectors for Children's Day are proving very popular. We have received more orders for Children's Day supplies to date than we had in all last year. Watchword this year—\$100,000 from the Sunday-schools alone.

W. Remfry Hunt baptized some seventy Chinese at the dedication of the new Central Christian Church in Chuchow, China. The building is the gift of Mr. and Mrs. James Tisdale in memory of their brother, Walter Scott Tisdale. O. G. Hertzog designed the building and Dr. E. I. Osgood superintended its construction. Mr. Hunt will preach there regularly and visit and organize the country churches. Mrs. Osgood has a large class of women in the Chinese Sunday-school and does fine service.

Four more baptisms are reported by Herbert Smith at Lotumbe, Africa.

West Virginia Convention Held at Historic Bethany

The West Virginia state convention of the Disciples of Christ was held in the old church at Bethany last week. It was one of the best conventions in the history of our state organization. The fellowship could not be surpassed. There was a spirit of hopefulness in the air. Some splendid reports came in from the churches. Most of our mission points were in a flourishing condition and two or three were ready to become entirely self-supporting. More churches gave to the support of our work than last year. While we closed the year with a debt of \$800, enough money is pledged to entirely liquidate the debt. The spirit of co-operation is growing in this state that has so long been dominated by ultra conservatism. Less was said this year about our "problems" with non-missionary brethren. Our missionaries seem to have lost themselves this year in the larger affairs of the Kingdom, and so were able to triumph over the pettiness of local difficulties. Secretary O. G. White gave good account of himself. Much of our success in the state is due to his untiring efforts.

The program was a very full one. It started off Monday evening with the State Ministerial Association. The addresses here gave evidence of the fact that our West Virginia men are modern men with a modern message. The association promises to be very helpful to the ministry of the state. A committee was appointed to provide a good

reading course for young men and another for those of riper years. Another committee was appointed to secure credentials from all



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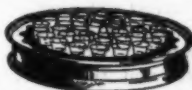
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ministers working in the state with a view to raising our standards, and to protecting the churches against unworthy preachers. The sessions of the C. W. B. M. were presided over by our faithful president, Mrs. Winn. Mrs. Anna R. Atwater gave three inspiring addresses which brought the convention up to the mountain tops of vision.

A goodly number of women brought reports from local missionary societies. From outside of the state were Grant K. Lewis for the A. C. M. S., Homer Sala for the Church Extension Board, W. E. M. Hackleman for the Christian Board of Publication, and as the convention leader in the service of song. This mission, it is needless to say, was performed in his usual helpful way. The addresses by Mr. Meachem, Sunday-school specialist, were of the highest order. Our churches resolved to be more loyal to our general missionary interests this year.

We felt that we were treading on hallowed ground about old Bethany. Repeated pilgrimages were made to the old Campbell homestead and to God's acre, across the fields, where sleep so many of our illustrious dead. What a happy thought it was to purchase the farm and turn it over to the college. The place is destined to be to the Disciples all that Mt. Vernon is to the American people. Not one thread or board of it ought to be allowed to pass into ruin. Bethany will become more and more the Mecca of the Disciples. It will take two centuries to reveal to us the real value of the place. The old church ought to be preserved as it is, and a new memorial built by its side that would do proper credit to our history and be to the students of Bethany a constant sermon on the moral and spiritual grandeur of our holy faith. I look to Hiram as my beloved alma mater, but I love old Bethany as the mother of us all; and when I trod the historic corridor in the morning before chapel service,

I found myself singing with the rest, "My father sent me to old Bethany." The bunch of bright Christian young folks is sure to awaken enthusiasm. We had a mighty good convention. We are going to Elkins next year.

W. D. VAN VOORHIS.

Parkersburg, W. Va.

New Mexico West Texas Convention

The New Mexico—West Texas Christian Missionary Society will hold its convention this year at Cloudercroft, beginning June 5 and continuing over one week. Cloudercroft is a mountain resort situated in the Sacramento Mountains in the southern part of New Mexico. It is known as "Nature's Roof Garden." Nine thousand feet above the sea, it is reached by a branch of the El Paso Southwestern railroad which leaves the main line at Alamogordo, and ascends by a circuitous and picturesque route, traversing twenty-five miles of track until it reaches the summit, where Cloudercroft is "literally hung in the heavens."

Here among the stately pines of the primeval forest, it is arranged to spend a week in recreation and fellowship, and in considering the King's business. It will be a week above the clouds, a week of education and of inspiration.

An excellent program is being arranged, providing for two sessions each day, one in the morning and one in the evening. The afternoons will be given over to informal conferences, retreats, rambling in the woods, visiting points of interest and general recreation. The speakers secured for the convention are such well known brethren as I. N. McCash, who will represent the A. C. M. S. and the Brotherhood, and will give some talks to the preachers; J. H. Mohorter, who will

represent the N. B. A. and will present some of the early morning Bible studies; Randolph Cook of Trinidad, Col., who will speak for the great Southwest; and Herman P. Williams of Albuquerque, who was formerly a missionary in the Philippines and who will speak for the F. C. M. S. Besides these the missionaries and pastors at work in the Southwest will also be present and participate.

The railroads have granted a special rate from all points in New Mexico and West Texas, and arrangements have been perfected so that the cost of entertainment will be very slight. A most urgent invitation is extended to all Disciples residing in this territory to attend and share in the fellowship and deliberations of this convention.

Committee: P. J. Rice, F. F. Grim, W. E. Garrison.

The High Calling

(Continued from page 15.)

about some of these proposed bills of yours. This Reform business is being run into the ground. We are tired of it. The people are getting tired of it. You are going to have a great influence in the legislature. We concede that fact. Now, what we want to do is to talk over some of these bills and get your influence to modify or change in some ways."

Paul listened thoughtfully and when Maxwell was through, he said, "Will you mention the particular bills you have in mind. I am not certain I know after all just what your business with me is."

Maxwell coughed and drew up his chair nearer. The other two men did the same. The hum of the presses was beginning to pervade the building as Maxwell, in reply to Paul's request, continued.

(To be continued.)

The Divinity of Christ

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is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

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It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a 'liberal' in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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A Moral Obligation: An Immediate Duty

On behalf of the Commission of the Disciples of Christ I am reciting the following facts:

The apportioned share of the Disciples to the Federal Council of the churches of Christ for the past year was \$1,300. A balance remained unpaid of the previous year's apportionment. This, however, the council is willing to cancel if the current year's obligation is met. Almost every other affiliated communion has met its apportionment including an \$800 offering by the colored Baptists of the South.

This is a moral obligation. It has been incurred by the action of those among us who would not permit the Disciples of Christ to suffer the blameworthy censure of preaching Christian union and refusing to share the available instrument of co-operation which must precede actual union. It is true that we are not obligated, as a brotherhood, for some among us sincerely oppose such an affiliation.

It becomes the duty, therefore, of all those among us who value the Federal Council as an efficient and immediate medium to make up the quota assigned us on behalf of the entire brotherhood. We must depend upon those churches and individuals who have the far vision and ready spirit of response.

The Commission on Christian Union is impatient to enter the already open doors so long as the Disciples stand on the embarrassing debtor side of this Christian ledger. Whether we regard the council as effective or not does not relieve us from the disregard in which our further preaching on Christian union will be held so long as we repudiate partnership in the fellowship peculiarly devoted to this end. The council is performing most worthy and desired tasks for the whole church, but even if it were inefficient, so long as it is held in esteem by Protestant America, our dis fellowship in it reduces our appeal for union to that of a mere babbler in the ears of those so associated. If we lose our point of contact what does it value what truth we have to proclaim?

The commission has assigned me the pleasurable task of bringing this fellowship to the attention of our people and to become treasurer for such funds until the amount is raised. Proper recognition will be made each week through our papers of all money forwarded. Send to the Central Church of Christ, Des Moines, Iowa.

With an earnest passion,
FINIS IDEMAN.

Progress the Spirit of Indiana Convention

The spirit of progress dominated the Indiana State Convention held at Hammond, May 13-16. Education was the keynote of the whole gathering, and directly or indirectly, it had a place in every message. There was nothing of partisanship; charity and breadth of mind abounded.

Harry G. Hill, Joseph C. Todd and Milo J. Smith, the officers of the convention, had gathered a notable group of speakers.

Charles H. Winders, of Indianapolis, gave the first important address Monday evening, May 13. His subject was "The Plea of Our Fathers and Our Plea." Mr. Winders' address was characterized by two qualities—loyalty and progressiveness. He was loyal to the essential position held by the fathers and recognized the necessity of adapting our statement and practice of the plea to the new ways of thinking and the new conditions of today. In unequivocal words he affirmed that our neighboring evangelical churches are churches

of Christ and their members Christians. He dealt in a constructive and conservative way with the live issues of the hour in our brotherhood, and made a statement of our duty which set the convention talking throughout its sessions.

Harry G. Hill delivered the president's address Tuesday morning. Mr. Hill is just in the act of leaving the pulpit of Third Church, Indianapolis, where he has been for five years. Much talk has gone on as to the character of his teaching, and some expected his utterances at the convention to be somewhat startling. The note he struck, however, was, sane, evangelical, practical and loyal.

Tuesday evening was devoted to messages by Prof. T. C. Paul and Dr. H. C. Hurd, both of the Missionary Training School.

Prof. W. C. Morro, of Butler College, struck an important note in his Educational Address, Wednesday forenoon. "Education is not a rod, it is a cable, in which religion is a very important strand," was his thesis. He decried the fact that in our state universities it is possible for a man who has completed his course to be termed an educated man, though religion may have had no part in his training. Professor Morro expressed himself as strongly favoring church colleges.

"The Organized Adult Class" was the subject of a talk Wednesday evening, by W. C. Pearce, international superintendent Adult Bible classes. Following him Robert A. Simpson, of New Albany, president of the Brotherhood of Indiana, gave the Brotherhood address.

Thursday A. E. Dubber, speaking on "The Uniform Plan for Raising Missionary Money," "Standards of Efficiency" by J. M. Alexander, Church Extension and Ministerial Relief employed most of the forenoon.

Henry F. Cope, of Chicago, secretary of the Religious Education Association, made a significant contribution to the convention in "Education and the Program of the Kingdom," a speech which shattered outgrown habits and traditions of religious instruction. Mr. Cope defined the subject of religious education as two-fold: the developing of a Christian personality in the child, and the construction of a society adapted to produce and foster such a personality. It should be the aim of religious education to make it easy and natural to be religious.

In the same session Claude E. Hill spoke with characteristic force on Christian Endeavor, followed by O. E. Tomes and Hazel A. Lewis.

"Christian Union" was the subject of a thoughtful, incisive and fascinating address by Rev. C. P. Anderson, D. D., Episcopal Bishop of Chicago, at the concluding session, Thursday evening. It does not belittle the other speeches of the assembly to call it the climax of the convention. Bishop Anderson, of the Episcopal church, is vitally interested in Christian union. He has studied the Disciples' Movement keenly and sympathetically.

"The unity of the Christian Church is an existing fact," said Bishop Anderson. "Our duty is to make that unity manifest in an organic, visible oneness. Unity is of God; man makes union." It was Bishop Anderson's belief that when union comes to pass it will not require the sacrificing of the principles of any one church. Rather each will make its contribution to the whole church. It will be a process of synthesis and relation.

The speaker declared that we are not yet ready to define the platform of Christian union. That must come in another generation. Ours is the equally important work of preparing for that which those who follow us are to complete.

To C. J. Sharp, pastor of the Hammond church is due much of the success of the con-

vention. He is an able executive.

The next meeting of the state convention will be at North Park, Indianapolis, in May, 1913. The officers chosen for the 1913 convention are: President, J. C. Todd, Bloomington; vice-president, J. H. Craig, Logansport; secretary, J. E. Gorsuch, Brazil.

—The Supreme Court of New Hampshire has returned a verdict that the clause of the will of Mrs. Mary Baker G. Eddy, founder of the Christian Science church, bequeathing the residue of her estate, valued at about \$2,000,000, to the First Church of Christ, Scientist, of Boston, creates a "valid trust." The court holds that "the residuary clause is not a gift to the church, but a gift for religious purposes, sustainable as a charitable trust."

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When this book appears it will be seen to be the most important work treating of the teachings of the Disciples that has appeared in this generation. It deals with a theme that is peculiarly alive to every mind that has had any part in the Disciples' reformatory movement. The author writes with conviction, but wholly without partisanship. He states issues incisively and faces them squarely. He holds an original and independent point of view for the treatment of the subject of Christian Baptism. He accepts the position of the Disciples as to the practice of immersion only, but rejects much of the reasoning traditionally put forth by his brethren and the Baptists in support of this practice. The book is refreshingly frank. In the opening chapter the author puts himself squarely in opposition to Alexander Campbell's argument.

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I shall take pleasure in introducing the work to my next class in The Life of Christ, and in commending it to others.—F. W. BURNHAM, Springfield, Ill.

For the purpose for which it was prepared it is superior to all other books with which I am familiar.—GEO. A. RAGAN, Claremont, Cal.

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I know of no book on the subject so admirably adapted to its purpose.—J. H. GOLDNER, Cleveland, Ohio.

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The beauty of the book is that it is an outline and cannot be used apart from the Gospels themselves. I would like to see this book used by a class in our Sunday-school in the near future.—A. W. FORTUNE.

The book is a happy combination of the catechetical and analytic methods of teaching and would thus seem to give the largest latitude for the exercise of the teacher's own personality.—B. A. ABBOTT, St. Louis, Mo.

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A book which lifts the problem of the nature and character of Christ out of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day. Dr. Ames treats the Unitarian-Trinitarian controversy with a freshness and illumination that in itself makes his work a distinct contribution to religious thought. The book is more than a treatise. It is a living word spoken to the hearts and souls of living people.

Professor George A. Coe, of Union Theological Seminary, says:

"These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all times must agree that such a book helps to clear the air, and to focus attention at the right point."

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